

THE Adams B. 58.1

IMAGE OF GOD

or booke of a true Christian, wherein the right knowledge of God, of Christ, and of the holy Ghost is disclosed, and diuers reasons of heretiques agaynst the Godhead are dissolved.

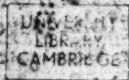
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*Cum priuilegio Regie
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The contentes and

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CTo

¶ To the most reuerend fa-
ther in God *T. Crammer*. Arch-
bishop of Cāterbury. his most
humble, *Roger Hutchenſon*, wi-
ſheth peace, welfare, and ete-
nall felicitye.



Publius Scipio (he that was first
named *Africa*) right honora-
ble Father was wōt to say
that he was neuer les Idle,
thē when he was Idle mea-
ning therby forsomuch as he
was a magistrate that he most earnestly
thought and mused of cominon weal-
th matters, whē he seemed to others least oc-
cupied. A worthy saying for so noble a
man, & to be embraced of al rulers, name-
ly in these troublous dayes, in which so
many things be disordered, and need re-
formatiō. So albeit I am no magistrate
as noble *Scipio* was, but a priuate person
yet I haue thought it my bounden dutie
to se such houres, in which I might haue
bene vnoccupied, which some spend in
banketting, rioting, & gaming, bestow-
ed neither vchristely, ne idelly, but to
profite of the comū wealth, to teach the
lage people vnderstanding and sciēce to
the vtermost extēce of my small power.

Vnderstanding is a seede that GOD
soweth in mans soule, and among al his
giftes, knowledge is the chiefest. It ori-

q.iii.

dyeth

The Preface.

directeth the minde, gouerneth the body, di-
 recteth all our workes and assayes, tea-
 ching vs what ought to be done, & what
 is to be left vndone, without which nei-
 ther a king can rule his subiectes, nor the
 caprayne guide his army, nor a Byshop
 instruct his flocke, ne any man of science
 practyse his art or occupatiō. Now if we
 recount other things to be of great price
 & value, your wisdomē knoweth that y^e
 knowledge of God surmounteth so farre
 all other sciences, as God himselfe excel-
 leth all other creatures. And the same
 without deny is most profitable & ne-
 cessary both vnto kings, Dukes, Ecles,
 and Lordes, as appeareth. Psalme .ij.
 Deteronomi. xviij. Esay. xlii. where they
 be named the nourises of Religio, & also
 vnto Gentlemen, Marchauntmen, Yeo-
 men, Husbandinen, to all degrees spi-
 rituall and temporall. Waine are all mē,
 which haue not the knowledge of God,
 sayth the wise man: and Dauid testifieth
 that because it seemed to them not good
 to haue the knowledge of god, God gaue
 the vp into a leude minde to their owne
 hartes lust, and to all vncleennes. For if
 he be light, such as know not him, doe
 stumble in darknes: if he be the waye,
 they that be ignorant haue lost their
 way: if he be the truth, all such as haue
 no acquaintaunce with him, be blinded
 and

Sapi. 13.

Rom. 1.

1. John. 1

John. 14.

The Preface.

& deceived: if he only be good, we must Luke. 18.
 borrow and craue al good things of him
 alone: if all sciēce be the Lordes, we must
 be *θεός* id *αυτός* Gods schollers, if he onely Eccle. 25.
 be almighty, al our power, strength, and
 hability cometh frō him: if he be life, the Mark. 10
 end of such as be ignorant, & wil not seeke
 to know the Lord, shal be eternall death.
 For our saluour and mercy Rock sayth y
 this knowledge is eternall lyfe: This is
 eternall lyfe to know thee & Iesus Christ Iohn. 17.
 whome thou hast set, to be the true God.
 But we must fetch the right knowledge
 and true descriptiō of him out of his holy
 wyte, which as the Apostle telleth is 2. Tim. 3. 1
 profitable to teach, to contrōll, to amende
 and to instruct in all righteousness. I haue
 made this treatise of him out of the same
 and for which as my entent and matter
 herein is to portray & paint our saluour
 Christ, who is y brightnes of euerlasting Heb. 1
 light, y vndefyled glasse & lincly Image Sapi. 7.
 of y deuine maiesty, I doe call it y Image
 of God, or els because such things be here
 opened & discouered, which be necessary
 to be beleued and knowen of the lay and
 vnlearned people (I would not haue
 the utterly laic Images) name it if, you
 will, the laymans booke, for Images
 were wont to be named *Libri laicoru*, the
 books of the laic. I am not y first y hath
 painted Christ, Paul painted him long
 since

The Preface.

Galat. 2.

sith to the Galatians, as he witnesseth:
I haue painted Iesus Christ before your eies
and haue crucified him amongst you: & all
the other Apostles, Euangelists, & Pro-
phets were painters. My minde is not
to portray any new, straunge, or vnknown
Image, but to renew, & repayre a-
gayne the old Image that Paul made,
which hath bene so darkned with gloses
& is so bespotted with coloures of mans
wit that maruaile it is to see men so vn-
reuerent towards the maiesty of God
their maker.

Math. 7.

Seneca a wise and sage Philosopher
wisleth that meet giftes be not vniueitly
geuen to vniueit persons, as armour to
women, nettles to students, wines to
hoyes: and Christ the wisdom of God
commaundeth: Geue not that which is
holy to dogges, neither cast ye pearles be-
fore swine, meaning thereby, that all kinde
of giftes ought to be agreeable & answer-
able to their degrees and vocations, to
whom they are geuen. Now what thing
could be deuised moze agreeable to your
gracious estate, then his Image, whose
glozy & honoz you haue alwayes sought
to aduance, not without great daunger
of your goodes & lyfe, for which you are
bound to render him most hartly thanks,
& be chose your grace for a blessed instru-
ment to sweepe cleane his house & church.

The Preface.

to redresse all abuses, & to restore agayne
his fallen and decayed glory, manger the
head of all enemies. Therfore I do pre-
sent and dedicate this Image honorable
father, vnto your grace, if I shall see it to
be profitable to the people, I shall be en-
couraged to take mo fruitfull matters in
hand, in which I desire continually to oc-
cupy my selfe, but the world is so euill, so
vnhynde, so vnthankfull to Students,
that pouertie causeth them to remit, and
slacke their studies, & to seeke the world
to mayntaine their necessities. Aboun-
dauce and wealth dwellerh onely with
those, which haue gods houses in posses-
sion, which eate vp his people like bread,
and are not content to lyue vpon their
owne sweate, but do liue vpon other mens
goodes and labours, vpon the Church-
goods, which are y^e poores. I do meane
all such, as in the Papistcall tyme were
wth to liue of their landes to keepe good
hospitalitie, to mainteine schooles, and
houses of almes, & now they be purcha-
sars, & sellers away of the same, blurers,
renttraylers, grasiers, & farmemongers,
whereby hospitalitie, tillage, and many
good houses be decayed in Englad, and
the Realme is vnpeopled, and disfirni-
shed. Besides some be herabizners, some
farmers of benefices, some parsons, some
vicars, byers of impropriations, some
Deanes

The Preface.

Deanes of Colledges, some prebendaries, & officers also in the kyngs houses. Agayne, prestes which should be preachers, & distributors of the holy Sacramentes, be lawyers, commissaries, chancellors, officialles, proctors, receiuers, stewardes, the office of saluatio is vntregarded through couetousnes. And lawyers which be no priests, be parsons, vicars, prebendaries, agaynst the ordinaunce of God, of which S. Paul recordeth: **Ene so did y Lord ordeine,** that they which preach the Gospell, should lyue of the Gospell, and no other, neither Kyng, Lord, Gentleman, ne lawyer. And yet this mingle magle of spirituall, & temporall regimēt & offices is suffered, as if there were neither God, ne Magistrate ordeined of God to redresse such abuses. what manner is it, if mans ordinaunces & statutes be broken, where the ordinance of God is playnly resisted, and not receiued?

Other some that pretende they be true preachers of Gods word, and are colleded holy & discrete men, reteined the kynges chaplaines, and with other Lordes both spirituall and tēporall, be in deede benefice mōgers, prebend mōgers, haue many archdeaconships, deanries, and they do not the office of one of their vocatiois: some once a yeare or twise peraduenture, do preach a Sermon befoze the king, or at
the

1. Cor. 9.

The Preface.

the spittle, or at Dauides Crosse, to deliude
and please the world, & to vphold their
good names. But in the countrey where
is most neede, & where their liuings lye,
they preach not at all, & the most part ne-
uer preach. Idle chaplains many yeares
possesse, and withhold wrongfully pre-
chers liuings. Is not the ordinance of
god broke herein? Is not his proclama-
tiō disobeyed, which he proclaimeth by
mouth of S. Paul: He who laboureth not
ought not to eate? Had Eleazar, & Abia-
ther, so many liuings? Did Hely, Abime-
lech & Sador, dispēd so much of the costes
of Parishes, & do nothyng therfore? Did
temporall mē amōgest the Jewes in the
old testament thus liue of y altar, as they
do now of the Gospell? Looke on their
examplēs, behold the Apostles, behold
Timothy and Titus, and if we do allow
the doctrine of the primatiue & Apostoli-
call Church, let vs folow the example of
the same. Behold y elder fathers, Origen,
Cyprian, Ambrose, Ierome, Austen, Chri-
stostome, and others, which spent all their
lines in preaching Gods word to y peo-
ple, as appeareth plaine in their workes,
which be either sermons, lessons, home-
lies to the people, or els disputatiōs, and
confutations of heresies in their tyines.
Their trade was to preach & expōnd the
scriptures to y people on the holy dayes,
and

2. Thes. 3

Abiathar.

Sador.

The Apo-
stles.

The elder
fathers
were pre-
ching pre-
lates.

The Preface.

1. Cor. 7

and on some worke dayes, and the they
procured their expositiōs & Sermons to
be writtē in Latin or Greeke for the tru-
ditiō of the which folowed. Some begin
to renew this trade now in England, I
beseech almighty God to prosper the. I
am sure that the best learned of the, is not
able to proue that it ought to bee other-
wise, or that the scriptures do allow these
pluralities of liuyngs, dispensations, *for*
quors of promotions, *non residentes*, inpro-
pirations, and this mingle māgle. Paul
commaundeth euery man to exercise that
vocation wherunto he is called. He allow-
eth euery man one vocation, one office &
occupatiō, not many, for he sayth *in Voca-*
tionem, in his vocation, not in his vocatiōs.
I heare say an ecclesiastical law, which I
haue lōg desired, shal come forth shortly:
I trust therfore that all spirituall abuses
shalbe redressed speedely, wout any cōli-
deratiō of priuate luter to any mā, hygh
or low, spirituall or temporal, and accor-
dyng to the cōsill of which Dauid spea-
keth, saying: The word of God is my cō-
seller. Truly vnles these thyngs be refo-
med, English seruice, homelies, and the
right vse of the Sacramēts, do not make
vs Chyistēmen: we differ frō the Turks
but in outward rites & ceremonies, not
in the substance of our sayth, which is vp
right conuersation & good lyfe. But they
which

The Preface.

whiche should refozme others, ſom be entangled to the ſame vices the ſelues. Dicing and carding are forbiſſed, but dicing & carding houſes are vpholden, ſome in their owne houſes, & in the kyngs maiesties court (God ſaue his noble grace and graſt y^e vertue & knowledge may meeete in his royall hart) geue enſample to his ſubiects to breake his ſtatutes & lawes. Whils in Londo, where me lye for debt, be dycing houſes: places of correctiō and puniſhmēt, be dennes and ſcholes of unchriſtines: open drunkardes haue no puniſhment: aduoutrie is recounted but a light matter: Chaplaines are ſold of the coſts of poore pariſhs, thozow which diſorder many thouſāds here in Englaḁ be depriued of y^e ſweet milke of gods word, & lack teachers to declare to the their duties toward God and their kyng. This is not onely my lamentatiō, but the lamenting of al true harted Chriſtians, the voyce of the cōminaltie, the decay of the cōmon wealth, & a ioyfull hearyng, glad & pleaſant newes to our enemies, that gape & looke for the end of theſe matters, which will be deſtruction & ruine, if this darnel of couetouſnes and libertie every man to do what him liſt, be not weeded out, and Gods wrath pacified by ſome redreſſe & amendmēt. For ſeing the head is ſo ſicke and diſeaſed, what maruell is it if y^e body

dy

The Preface.

Eccle. 10.

by be so froward, so disobedient, & so desperate. If thou wilt heale the body, thou must begyn with the head, for his health cōueth thēre: I would say, the next way to make obedient & godly people, is the godly exāple of Magistrates. It is written: *Secundum iudicem populi sit. Ecce.* As the rulers of the people bee such are their subiectes. They are named of God y^e heades of y^e people, of others the bellies of y^e cōmū wealth. As the head is troubled whē the hād the legge, yea the litle finger suffereth anguish, & the belly sendeth susse-
 nance to all the partes of the body: so rulers, in that they are called heades & bellies, are admonished of their office, to regard the neede and oppressiō of their subiectes, and to care for the whole body of the common wealth, lest if they tēder one part, & oppresse an other, it bycede & engender diuision, strife, rebellion, and parties, as it hath done. And they likewise are admonished to be obedient, tractable and lowly of seruice. Nothyng is more safeguard to a prince, thā the loue & hart of his cōmons, & nothing is more dangerous, more slippery, than to be feared, for as farther Ennius sayd: *Quem metuant, oderunt, quem quisque odit, perisse expetis.*
 Whō mē do feare, him do they hate withal. And whom they hate, they wish and seeke his fall.

And

The Preface.

And Iesus ꝑ son of Syrach, sayth: An
 vnwise prince spoileth his people. Look
 on the example of Roboam, & vpon the
 good counsell ꝑ his yong minions gaue
 their king, I thinke he rewarded the for, 3. King. 12
 it afterward as desirers of diuision & par-
 ties. They that will bee feared of many,
 must needs be afraid of many. The glory
 of a king, is the welfare of his subiectes.
 It was a mery world (quoth ꝑ papist) be-
 fore the Bible came forth in English, all
 thynges were good cheape & plentifull.
 Nay, nay, if these things were reformed,
 & euery man both spirituall & temporall
 were compelled by some law & statute to
 serue but in one vocation, and one office,
 we should haue a golden world, England
 wold become a paradise, god wold blesse
 vs as he hath promised both heauenly &
 bodely. The redress & amēdemēt of en-
 omities in the cōmon weale must come
 frō the magistrats, not by rebels, for they
 are powers exalted & ordeyned of God
 for the same entēt, who healeth the body
 by the pollicy of the head, not of the feete.
 If not, we shall in steede of the cōfortable
 promises of God be destroyed and ouer-
 whelmed with terrible plagues which Deut. 12.
 he threatneth to the breakers of his law,
 as dearth, warre, dissencion, vpproces, in-
 surrections, pestilence, straunge diseases,
 &c. we haue a tast of these curses alrea-
 dy,

The Preface.

dy, God hath bent his bow, and let slip
some of his arrowes, (which be his pla-
gues) long sith among vs, we may per-
ceiue by that which hath chaunced, what
touch hee will keepe with vs hereafter,
and what is like to follow.

O eternall God spare thy seruaunts,
let not the enemies of thy truth haue such
cause to reioyce, suffer not hogs, filthy
and couetous men to roote and treade
downe thy Vineyard any lenger, but
hold by the staffe of thyne inheritaunce:
Let not the preaching of thy sweet sonne
encrease the damnatiō of thy people, but
doe thou draw and turne them, wooke
theyr amendement who holdest in thy
handes the hartes of rulers and all men.
All these enozmities bee the fruites of e-
uill hartes: make them **O** God cleane
harted, that they may poure forth good
fruites by the operation of thy holy
spirite, who p̄serue your grace
in good health and make your
gouernement prosperous
to you, to this realme,
& to the Church of
God. So
bee it.

At London the
xxvi. of Iune.

AN EXACT TABLE

of all the principall matters con-
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tome of gods secrets. For
what man knoweth the
things of a man saue the spi-
rite of man which is in him
Ene so the things of god
none knoweth but the spi-
rite of God. 173

1. Cor. 6. ye are washed, ye
are sanctified, ye are iusti-
fied by the name of our lord
Iesu, & the spirit of our
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the temple of the holy ghost

which is in you: whom ye
haue of God, & ye are not
your owne, for you are
dearly bought. Therefore
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God sent his sonne. 127

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man come and spoyle you
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all the fulnes of the godhead
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him selfe as God. 87

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they which were once ligh-
tened, and haue tasted of the
heauēly gift, and were be-
come partakers of the holy
ghost, & c. if they fall, shoul-
d rise agayne by repentance
crucifying vnto themselves
againe the sonne of God, &
making a mock of him. 90

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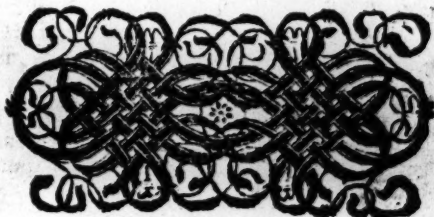
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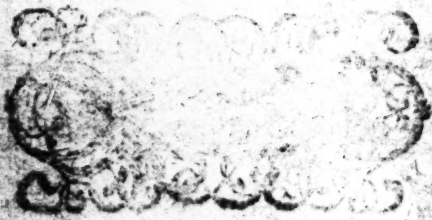
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INDEX



The Image of God.

The first Chapter.

We must learne what God is of Gods word,
and not of mans wisedome.



He first poynt and
chief profession of a true
Christen man, is most
stedfastly to beleue, that
there be thre persons and
one GOD, as we are
taught in Baptisme, which is comman-
ded to be ministred in the name of the Fa-
ther, of the Sonne, and of the holy Spirit.
For in the bath of holy Baptisme, we
are regenerated, washed, purified, and
made the children of God, by the worke-
manship of the thre persons, which formed
also heauen and earth, and all the glori-
ous faynemente of them, they brought the
children of Israell out of the house of
bondage, they preserved them from the
tyranny and oppression of the Heathen,
they gaue also vnto the Heathen prospe-
ritie and aduersitie, peace and warre,
pouertie and riches, they gouerne the
vniuersall Church, whose workes be in-
separable. Wherefore I thinke it neces-
sary to declare what God is, and what
a person signifieth in the dette, for as
much as the common sort of people are

A. i.

igno-

Math. 28. 19

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Picture of
God blas-
phemous.
Deut. 4. 15.
16.
Act. 17. 29.
Rom. 1. 23.

Eccle. 1. 8.

Esay. 45.

Symonides.

ignorant of their maker and gouer-
nour, and the signification of a person is
applied to diuers thynges. And because
these two pointes be darke and hiddē mi-
steries, and no lesse necessary to be know-
en of all men, then hard to teach, I will
shape my speech after such a perceivable
fashion, that I may by Gods helpe make
an Image of God for the capacitie of the
simple and vnlearned. God spake to the
Israelites out of the fire in the mount O-
reb, and it is written that they heard a
voyce, but they saw no Image, because
they shoulde make none after it. For it
is a dishonour to God, a derogation and de-
samynge of the Diuine nature to make a-
ny similitude therof, either of gold, silver,
stone, wood, or in thought and mynde.

We must heare his voyce, we must learne
what God is out of Gods booke, not of
mans wisdom. For if all thyngs which
be vnder the sunne, be so hard for man,
as the wise man telleth, how much more
be the secretes of Gods nature hid from
his eyes, of the whiche Esay writeth:
Truely Lorde thou art hidden from vs,
countynge him selfe one of the ignorant.
Simonides a famous Clarke among the
Heathen teacheth vs how feeble mans wit

No bodelie shape

of God.

of God.

2

is, in declaring this mystery, who when hee was enquired of kyng Hiero what a thyng God was, he asked a day respite, and the next day when he was enquired agayn, he asked two dayes more, and whē they were expired, hee asked more, not ceassing to double his dayes, untill Hiero required of him why hee did so: For because sayd Simonides, the more I consider it, the darker it is vnto me. And no maruell, for as no man knoweth what is in man but the spirite of man, so all men be ignorant what God is, except they be taught of the spirite of God. For sayng Paule sayth: The eye hath not seen, nor the eare hath not heard, ne yet hath entred into the hart of man, the things which God hath prepared for them that loue him: how much more doth hee him selfe surmount our capacities? But it foloweth: God hath opened thē vnto vs by his spirit, for the spirit searcheth all things, yea the bottom of Gods secretes. And this spirite speaketh & breatheth on vs in the Scriptures, as it is written: My wordes are spirit and life. Experience doth teach vs, and the Apostle warneth vs, how phanstaticall our heaues be in searchyng Gods mysteries.

1. Cor. 2. 9.

Vers. 10.

Iohn. 6. 63.

As Pa-
pistes and
Hereti-
ques.

Lib. x. Hist.
Tripar. ca.
7.

Rom. I. 25.
25.

col. 225

col. 225

For some imagine God to be a corporall
thyng, and of mans shapē and forme, be-
cause the Scripture doth graunt, in di-
uerse places vnto God hāds, fete, eares,
eyes, mouth, and tounge called commonly
Anthropomorphites. Read the .x. booke of
the *Tripartite Historie*. vii. chap. & there
you shall finde a great contention concer-
nyng this matter, betwene the Phōkes of
Egypt, and Theophilus Bishop of Alex-
andria: albeit the sect of the Epicures
held this assertion lōg before as it appea-
reth in the first booke of Tullie *De natura
Deorum*, where this opinion is eloquently
confuted by Cotta a Senator of Rome.
Other rob God of his glory & geue it
vnto his creatures, worshipping y^e Sun,
the Moone, the fire, yea and mortall men
for the immortall God, and vnrasona-
ble beastes, for the authour of all reason,
wisdom, and vnderstandyng. And some
dishonor him by honoring of dead Sain-
tes, and worshyping of bread and wine
withoute any cōmaūdemēt of the Scrip-
ture, any exāple in the old or new Testa-
ment, any authoritie of the Doctours. I
will not stand in rehearsing the sundry
phantasies of men as touchyng God.
What is the cause of all these phantasies &
diuer-

God onely of God. to be followed.

diuersities, but that for which Esay con-
trolleth vs saying: The Ox knoweth
his Lord, and the Ass his masters stall,
but we know not God. Come therefore
good Christen people, and harken to the
wordes of the Lord, & I will shew you in
thē the maiestie of God him selfe, his face
& countenance, his magnificence & high-
nes which can not abide the felowshyp of
any creatures. Paule vnto the Hebrewes
warneth vs that we bee not caried a-
way with diuers and straunge doctrine,
which is as much to say as if he should com-
maunde vs to flye mans doctrine. For mē
be the straungers, whose doctrine he bid-
deth vs flye, as Peter witnesseth: Dearly
beloued I beseech you as straungers &
Pilgrimes. &c. Paule also expoundeth him
selfe saying that Abraham, Isaac, and Ia-
cob, confessed them selues to be straungers
and Pilgrimes vpon the earth dwelling in
tentcs. And Christ sayth that his sheepe
heare not the voyce of straungers, that
is, the doctrine of men, the which in the
bitt. of Marke is called the leauen of the
Pharisees and of Herode. Wherefore if
we be sheepe of his pasture, and people of
his handes, let vs folow his counsell, for
he is our shepheard, our head, and the
truth

3
Esay. 1. 3.

Heb. 14. 9.
Straunge
doctrine
what it is.

1. Pet. 2. 11.

Iohn. 10. 5.
Marke. 8. 15

Psal. 95. 7.

Psal. 111.

10. 2.

Luke. 12. 48

2.

Iohn. 4. 5.

22.

Samaritan
Jewes

20.

2. Cor. 10. 4

Scripture
is the power
of God.

truth and of his Apostles, for they are his labourers and workemen, remem-
 bing p David sayth, vnderstanding is
 good for them that doe after it. For he
 that knoweth his maisters will and will
 not follow it, he shall be more greuously
 punished. Christ sayth vnto a woman of
Samaria at Jacobs wel beside *Sichar*, that
 she and her people worshiped they knew
 not what, for they leaned to custome and
 fathers, rather then to the text of Gods
 word, saying: our Fathers worshiped in
 this mountayne. But p Jewes cleauing
 vnto Gods worde, and worshipping in
 the temple, knew what they worship-
 ped, the which was written for our en-
 struction, that we should repayre vnto the
 scriptures in all doubtles, and controuer-
 sies, the which is the onely touch stone to
 examine and try all doctrine, the forged,
 pretended and false, fro the sincere, ger-
 mane & true. The weapons of our war
 sayth p Paule: are not carnall things, but
 the power of God to cast down strong
 holdes, to overthrow inuentions, that
 is to vanquish the heresie, to destroy all ill
 doctrine. Verely p gospell is that power
 of God (for so Paule termeth it) vnto sal-
 uation to all them that beleue. The Gos-
 pell

pell is the spirituall sword that shall pre-
 uayle against Sathā, much more against
 heretikes and his members, this sword
 shall ouercome Antechrist, whome God
 shall slea with the breath of his mouth:
 With this sword Christ confounded the
 deuill, maintained his disciples, slau-
 ned of the Pariseis as Sabbath-brea-
 kers, proued the resurreccio agaynst the
 Saduces, taught a certayn young man
 way to heauen, contented the Pharisees
 touching mariage, with this sword the
 Apostles in diuers assemblies confuted
 the Jewes after Christes ascension, as
 in their actes is registred. The papistes
 reply that the scriptures are not sufficient
 and able to confound heretikes, but their
 interpretations and gloses vpon them,
 because they be not playne and euident,
 but darke and hard, and may be wrested
 to many purposes. How did Christ con-
 fute the deuill with scripture or expoun-
 ding the scriptures. Agayne, Gods word
 is a lanterne, a light, it turneth the soule,
 it geueth wisdom euen vnto babes, it re-
 ioycreth the hart, it lightneth y^e eyes, it is
 a candel shining in a darke place, & there-
 fore not hard nor dark, but easy and plain
 and to be studied of all men high & low,

4

Rom. 1. 16.
A sword.

2. Theff. 2. 8

Math. 4. 4.
Math. 12. 5.Math. 22. 29
Lukc. 12. 14Scriptu-
res hard
say the Pa-
pists.A lanterne.
Psal. 119.105.
Psal. 19. 8.
Prou. 8. 9.
2. Pet. 1. 19.

Job. 7. 7.

8. 2. 1. 1. 1. 1. 1. 1.

Gods
word is a
sword.

1. 1. 1. 1. 1. 1. 1. 1.

Luke. 12. 36

Heb. 4. 12.

Baptistes
Obiection
of the hard
ness of the
sword.

1. Cor. 3.

Iohn. 17. 17

1. Pet. 1. 23.

Immortal
seede.

Iohn. 15. 7.

poore and rich, spirituall and lay. For the
holy & patient man Job saith, that the life
of man is nothing els, then a very war-
fare vpon the earth, full of misery and
trouble, set about with a great multi-
tude of mortall enemies, the deuill, the
world, and the fleshe. Wherefore the
sword of Gods word is very necessary
vnto all that be in this warrefare. For
who goeth to battell without a sword?
Doth not he that taketh away thy sword
betray thee vnto thine aduersaries? Christ
saith, hee that hath no sword, let
hym sell his coate and by him one, and
the Baptistes seeke all meanes possible to
spurre the people of their sword which
is Gods word, saying it will make them
heretikes; for *Litera occidit, spiritus est qui
vivificat*. The letter killeth & the spirit
quickneth, is Gods word & letter? Then
we must not read it, least it kill vs, least
it make vs heretikes. But harken what
master Doctour of all verity saith. *Sermo
tuus veritas est*. Thy word is truth
And Peter calleth the selfe same immor-
tall seede, by which we are borne a new,
and which lasteth and lyueth for euer.
Doth immortall seede kill vs? Doth truth
make vs heretikes? Christ declareth the

For the of God.

simple.

operation of this seed saying, now you
are cleane by my word, and Paule saith
Fides ex auditu, that sayth commeth
thereof, not heresy, These fruites thys
seede engendzeth where it is sowne: truth,
clennes of lyfe, regeneration, & sayth.
He y talketh with wise men, becommeth
wiser by communication. And shall not
be that talketh with God the author of
all wisdom in his scriptures, be crosied
thereby? Then what is *Littera occidens*,
the murthering letter? Truly the law
which causeth anger, by which commeth
knowledge of sinne, which is a schoole:
maister vnto Christ. The law first kil-
leth, that Christ may make alieue, it con-
demneth, that Christe may iustifie, it
sheweth sinne, he healeth sinne. The
Gospel is a sermon of Gods mercy, that
he hath blotted out our sinnes by sayth
onely in Christes bloud, it maketh no
heretypkes: twelue men by preaching
of it, made the vnsaythfull and here-
tikes, saythfull and true Christians:
this candell was not light to be put vn-
der a bushell, but to be set in the candel-
sticke, to geue light to them that be in
Gods house. For Christ cryeth, woe
worth the, that take away the key of
know-

5

Iohn. 15. 3.
Rom. 10. 17

Galat. 5. 22

2. Cor. 3.

The kil-
lyng letter
what it is.

Rom. 4. 15.

Rom. 3. 20.

and. 7. 7.

Gal. 3. 24.

Math. 11. 5.

Math. 5. 15.

Luke. 11. 5.

Gods
word the
key, the
touchstone

knowledge neither entring the selues,
ne yet suffering other to enter. The key
of knowledge is Gods holy testament
and word, that which before we called
the touchstone to discern good doctrine
from evil. When they had taken the touch
stone from vs, they made vs beleue that
Heuter was silver, and they sold vs cop-
per for gold, making y^e scriptures a nose
of wax and a tennis ball, wresting them
vnto euery purpose. This we see from
whence we must fetch the knowledge of
God, verely out of Gods worde which
is the truth, and not out of the questio-
nistes or schole men or other lyke. For he
sayth by his prophet: I will destroy the
wisdomme of the wise, and I will cast a-
way the vnderstanding of the prudēt.
Where is the wise? where is the Scribe?
where is the searcher of this world? Hath
not God made y^e wisdomme of this world
foolishnes? As God is knowen onely of
himselke, so we must onely learne of him
what he is. As for man he knoweth no
more what God is, than the vnrasonable
beastes know what man is, yea and so
much lesse, as there is more difference be-
twene God and man, than betwene man
and beastes.

Eby. 33. 18.

1. Cor. 1. 20

Wher-

Therefore all leaue, al straunge doctrine & mans wisdom set apart, I will see what the scriptures teach vs concerning God, nor I will not disdain to aske where I shall see cause, nor be ashamed to learne where I am ignorant, desiring him that readeth this treatise, where the Scripture is playne to beleue (for except we beleue, we shall not vnderstand) where it is doubtfull to search to me, where he seeth himselfe out of the way, to reuoke his opinion, where he seeth me in an error, to enforme me, and I will be gladd to learne, and so we shall follow the rule of charite, searching both after God, Psal. 105. 4 whom it is written: Seeke the Lord and his strength, seeke his face euermore.

The second Chapter.

God onely is of himselfe.

When Moyses desired the lord to shew him his name the Lord sayd vnto him: I am that I am, & is to wit, I am of my selfe, I am onely. Nothing is of it selfe without creation, about correction, saue only I, which am & I am. Which vnderstanding god himselfe doth declare speaking farther vnto Moyses

The Image

Esa. 40. 12.

Op.

2. Cor. I. 19

ses, this shalt thou say vnto the children of Israell. He that is, did send me vnto you, for nothyng, is, saue onely God, forasmuch as they stand not by their proper strength, but by the power and goodnesse of him. The heauens, the waters, the earth, the hils would fall, vnles he measured the heauen with his span, held the waters in his fist, comprehended the whole earth in three fingers, weyed the mountaines and hilles in a balapce: by whiche phrales is ment that he gouerneth, ordyeth, and disposeth them as he listeth. Neither the Sunne could geue light, ne yet the fire heate, all things would decay and perish, vnles he did rule them, as the soule doth mans body, vnto whom onely that belögeth and appertayneth, which the Graeke call *Hou*, the Latinistes, *est*, as witnesseth the Apostle. *No est in illo, est & non, sed est in illo est.*

Of all other thinges (*non*) may be sayd for once they were not, but not of God, because he was alwayes, he is, and he is to come, all thynges haue their beyng of him, and he of him selfe. Except we vnderstand this saying (he that is, sent me vnto you) after this sort, it maketh no difference betweene God and his creatures.

For

For albeit, they haue not their beginning
of them selues, but of him, yet it is truely
sayd of them, that they are.

Moreover what could the Israelites
haue thought Moyses to haue ment by
these wordes, (he that is) then a certaine
man sent him vnto them: If they had ra-
ken Moyses so, they would not haue left
Egypt and folowed him into the wilder-
nesse, but they tooke these wordes (he that
is) for God him selfe, and therefore folow-
ed him, the whiche throughout the Bible
be neuer spoken of any creature, but one-
ly of him that made all creatures. The
name of God also declareth this sence to
be true, which is *Ihwh*, of foure letters in
all tongues, in Græke *Theos*, in Latin *D^eus*,
D^eus, in English and Dutch, God, in the
French *Dieu*, in Spanish *Dios*, in the Al-
maines tongue *Iott*, and therefore called
Tetragrammaton, and in Latin *Quadrili-
terum*, deriued of *Essendo*, or rather that
word that signifieth *Esse* in the Ebue, is
deriued of it. The Iewes read for that
word, *Adonai*, not that it can not be ex-
pressed in their tongue, but for a reuerence
to Gods name, the which as they thought
was not once to be named.

The

The third Chapter.

God is a spirite, and how the Scriptures doe graunt vnto him a head, eyes, handes; feete, and all other partes of mans body. God is a byrde, a shooter, a husbandman, Christ is hys Image, and man also.



Iohn. 4. 24.

1. Cor. 3. 17

Elay. 40. 12

Psal. 34. 15.

Luke. 24. 39

Read also in *Scriptures* that God is a spirite, & no corporall thyng. God is a spirite, & they that worship him, must worshyp him in spirite and truth, the Lord no doubt is a spirite. But you will say, if God be a spirite, how is it that the Prophete affirmeth him to measure heauen with his span, to hold the waters with his fist, and the earth in thre fingers? David also sayth: The eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers, & the hand of the Lord hath driue out the heathē. Hath a spirit, fingers, hādes, eyes & eares? Wheresoeuer Scripture doth attribute vnto God a head, eares, eyes, eyelids, nose, mouth, lips, tongue, hart, wombe, hāds, right or left fingers, or a finger, an arme, hinder partes, feete, it is not to be vnderstād litterally, but a spirituall sence is to be gathered of such wordes.

wordes. Because our vnderstandings be weake, and not able to perceiue God, if he should vse such wordes as become his Maiestie, he borroweth common & playne wordes to declare a difficult matter vnto vs: and euen as mothers before they can teach their young babes to speake, are fayne as it were to lispe, stammer, & stut with thē, so God to teach our capacities, vseth these familiar maner of speeches.

When thou readest that God hath a head, thou must vnderstand his Diuine head is. nature, whiche was before all thynges, and vnto it all thynges be obedient. His heares signifie his Angels and the whole multitude of the chosen. *Dan. 7.* His clothyng was as white as snow, the heare of his head lyke pure woll, where the head of God is his Deitie and Godhead, his clothyng and his heares bee his Angels and elect, which bee like white snow and pure woll. God is sayd to haue eyes, because he seeth all thynges, and nothyng is hid from him, in whose sight as the Apostle telleth, no creature is inuisible, for all thynges bee naked and open vnto his eyes. His eyes also sometymes be taken for his fauour. The eyes of the Lord are ouer the righteous. His eyelids be taken

what gods head is.

His heares
Dan. 7. 2.
Apoc. 1. 14.

Eyes.

Pal. 35. 15.

Psal. 115. 4. **Eyes.** **Eares.** **Sap. 1. 10.** **2. Sam. 22. 7.** **Nose.** **2. Sam. 22. 9.** **Psal. 18. 8.** **His face.** **Psal. 80. 3.** **Exod. 33. 23.** **1. Cor. 13. 12.** **Mouth.** **Threno. 16.** **Esay. 48. 13.** **Tong.** **Psal. 45. 1.** **Arme.** **Iere. 32. 21.**

ken for his secret iudgements. His eye
 liddes behold the children of men. He
 is sayd to haue eares, because he heareth
 all thynges. The eare of the ielous
 heareth all thynges, and the noyse of
 the grudgynges shall not bee hid. His
 nose doth signifie his inspirations in the
 hartes of the faythfull. Smoke went out
 of his noddrelles. The face of God in the
 knowledge of his Diuine nature, of the
 whiche is written; shewe vs the light
 of thy countenaunce and we shall bee
 whole; that is, graunte vs to know thee.
 Otherwise Gods face signifieth the vn-
 visible nature of Chyistes Diuinitie, as
 Exod. doth declare, you shall see my hin-
 der partes, but my face you can not see;
 that is thou shalt see Chyistes humanitie,
 but his Diuinitie can not be seene. Gods
 mouth is taken for the sonne of God the
 father. We haue prouoked his mouth
 vnto wrath, by his commaundement.
 The mouth of the Lord hath spoken
 it. Gods tog is the holy Ghost. My tong
 is the pen of a ready writer. His arme
 signifieth Christ, of whom Jeremy wri-
 teth. Thou hast brought thy people of
 Isaell out of the land of Egypt, with
 an almighty hand, with a stretched out
 arme.

Partes

of God.

of God.

arme: Where also Christ is called the
 had of God. For he is both his arme, and hand.
 his hand. Wherever Gods hand is taken
 some tyme for his power. Beholde ye
 house of Israell, ye are in my hand, as
 as the clay in the potters hand. Some
 tyme for his scourge saith he: I wil stretch
 forth my hand ouer Iuda and Hierusa-
 lem, and I will roote out the remnaunt
 of Baal, of the which scourge Job sayth,
 the had of the Lord hath touched me.
 Furthermore Christ is called gods right
 hand. The right hand of the Lord hath
 done maraels, the right hand of the
 Lord hath gotten the victory. It is b-
 sed also for the glory of the Father con-
 cerning which he sayth to his sonne, sit on
 my right hand. And in some places for
 euerlastyng ioy and life, and he shall see
 the sheepe on his right hand, and the
 Goates on the left hand. Whereas his
 right had is taken for euerlastyng ioy, so
 his left hand signifieth the tormentes of
 the wicked. Gods finger is holp. Wher
 I cast out devils in the finger of God.
 For where Luke sayth in the finger
 of God, it is in Mathew. If I cast out de-
 uils, in the spine of God. Gods finger
 ther.

9

Hand.

Christ.

Power.

Ierc. 18. 6.

Scourge.

Zephan. 1. 4

Job. 19. 21.

Right had

Christes

glory.

Psalm. 110.

16.

Math. 25.

33.

Left hand.

Math. 25.

33.

Left hand.

Luke. 11. 20

Math. 12.

12.

B.i.

ther.

therefore is his holy comforter. For as the hand, finger, and arme, are three, and yet but of one body: so the father, the sonne, and the holy ghost, are three persons, and one substance, one God.

The hart
of God.

The hart of God the father signifieth the secretnes of his wisdom, of which he begat his word, that is his sonne without begynnyng, without any passion, my hart is endityng a good matter. His wombe is vsed in the same signification.

Psal. 46. 1.
wombe.

Psal. 110. 3.

Shoulders.

Psal. 90. 3.

Hinder
partes.

Of my wombe before the mornyng starre I begat thee. God is sayd also to haue shoulders, because he beareth up all thynges as it were vpon his shoulders: for all thynges stand by him. The hinder parts of God is Christes humanitie, the which he took vpon him in the end of the world, that we might liue without end, which is called also Gods feete.

Feete.

Psalm 136. 8.

Psal. 8. 6.

Psalm 136. 8.

Dent. 33. 3.

Apoc. 1. 15.

signifieth his diuinitie, so his feete signifieth Christes humanitie, the which is subiect vnto Gods deitie, as our feete are vnto our heades. Thou hast put all thynges in subiection vnder his feete. In some places preachers of Gods word he ment by his feete. They that draw nigh his feete, shall tast of his doctrine. Per sing

res

vera & blasphemers which vse to sweare
by Gods heart, armes, nayles, guttes,
legges, and handes, learne what these
thynges signifie, and leane your abhomi-
nable othes: For when thou swearest
by Gods heart, thou swearest by Gods
wisdomme: when thou swearest by Gods
armes, thou swearest by Christ: when thou
swearest handes, legges, thou swearest by
his humanitie: when thou swearest by his
tong, and finger, thou swearest by the ho-
ly Ghost and swearing by his head, thou
swearest by his diuine and blessed nature,
and sweariing by his heares, thou abusest
his creatures, by whiche thou art forbid-
den to sweare. When an oth is necessary
we are bounde to sweare by God onely,
vnto whom all honor is due, for we ho-
nor that thyng whereby we sweare. It is
naught to sweare by the Masse, a prophe-
natio of Christes Supper, and a patched
creature of the Byshop of Rome, whiche
was longer in patching, then Salomons
greate temple in building. Neither is it law-
full to sweare by any Saints, as Iudges
and Stewardes make the simple people
do at Sessions & Courtes, for if they be
to be sworne by, they are to be prayed in-

A spectacle
for swa-
rers.

True oath
part of
Gods wor-
ship.

Sweare by

The Image

God onely.

01
Psal. 63. 31. They that sweare by him shal be com-
H. b. 6. 13. mended. And Paulle unto the Hebrewes
Deut. 6. 13. speaketh thus: that God because he had
& 10. 20. no greater thyng to sweare by, swore
by him selfe, whereby we must gather,
that we must sweare by God onely. They
that sweare by his creatures, or by the
Walle, be Idolaters. But some will say,
if we honor the thyng wherby we sweare,
let vs sweare by God, that we may honor
him. Brother be not deceived. God is ho-
nored by swearpng, but howe. Truly whe
thou swearest by him in a waighy mat-
ter of life and death, before an officer, or
in any other matters of importance, thou
doest him him honour and homage: but if
in every trifle thou call him to witnesse,
thou dishonourest him, and breakest his co-
mmandement, which sayth: *Non assumes no-
men Domini. &c.* Thou shalt not take the
name of thy Lorde God in vayne:
Exod. 20. 7. Swear therefore by God, as God hath
commanded the, & thou honourest him. It
is now is evident that God notwith-
standing all these foresayd parties & mem-
bers, is a spirite, and no bodely, no corpo-
rall, no sensible thyng. If there be any that
thinke

Objection
let vs sweare
by God.

Answer.
God hono-
red in a
lawfull
oath.
Oath whē
lawfull.

Exod. 20. 7.

thinke otherwise. I would faine learne how they set the Scriptures together, which can not be contrary one to an other, for Scripture is truth, and truth can by no meanes be contrary to the truth.

If they will proue of the places before that God is lyke vs, I will proue also because the Scripture sayth: Who is this that cometh fro Edom with stayned red clothes of Bozrah, which is so colly, that God goeth in a red coat, which if it be true, he must needes haue a tayler, or els make it himselfe, for those wordes are spoke of God, as the place sheweth. But if we weigh the place diligently, we shall finde that Epome is the earth, & the stayned red clothes, are Christes blood, which hee did shed vpon earth for our finnes. And they which demaund who he is, he his creatures, which shall manuell at the wisdom of God in deliuering mankinde from the bondage of the tyrannicall Pharaon by blood, by death, by the crosse. I will proue also, & he hath shewed: for he sayth by Dauid, ouer Edom will I stretch out my shoe: And then he must needes haue a shoemaker, or els make shoes himselfe. But God is the carter, &

Iohn. 17. 17

Esay. 63.

what stayned red clothes be.
Edoms. 11Psal. 60. 8.
what gods shoe is.

Esa. 53. 8.

Psal. 19. 4.

Rom. 10. 18

Psal. 18. 10.

Psal. 7. 12.

Matth. 23. 34.

Matth. 23. 37.

How God
is sayd to
be a spoter.

pottles feete be his shoes, for it is written
 How beautiful are the feet of the which
 bring glad tidings of peace. He stret-
 ched his shoe ouer the earth, when he
 sent them to preach to all creatures. For
 their sound went into all landes, their
 words to the ends of the world. I may
 proue also with lyke argumentes vnto
 these, because Gods word doth attri-
 bute winges vnto God, that he is a
 byrd, and so if he be lyke a man and a
 byrd both, he is a monster: because it
 doth attribute vnto him bow, shaftes, &
 quiver, that he vseth shooting: because it
 graunteth to him a fan, a flore, whete and
 chaffe, that he beowpeth his bandys. Da-
 uid sayth, defend me vnder the shadow
 of thy winges, likening God to a byrd,
 forasmuch as he is no lesse carefull for
 his chosen than the Hen is for her chic-
 kens, as Christ declareth very well cry-
 ing Ierusalem, Ierusalem, how often
 would I haue gathered thy childre to-
 gether as the hen gathered her chickens
 vnder her winges: & ye would not. And
 it graunteth God, bow, and shaftes, and
 a quiver, to signifie him to be a punisher
 of the vngodly, and a rewarder of the

Godly

God is

of God.

an archer.

Godly, for as muche as men minister helpe by vengeaunce one to an other oftentimes thorough bowes and shaftes, and one Prince smyth an other with archers. He hath bent his bow sayth Dauid. & made it redy, he hath prepared weapons of death; & ordeined arrowes to destroy, & is; he will auenge euill men; he will reward them for their oppression he will punish them for their iniquitous deuices, excepte they amende, he hath whet his sworde. And well may God be compared to a shooter. For as the shooter the lesse or more he draweth his shaft his stroke is thereafter, and if he draw it farre and vp to the Iron, then it payeth home as they say, then it geueth a mighty stroke, so God sometime differeth to punish men for their sinnes, & therefore except they amend, when he punisheth, he will draw his shaft to the head, and strike most greuously. Remember man & God is a shooter, heape not his wrath agaynst thee, prolong not the tyme, despise not the riches of his goodnes, which leaue thee to repentance. Likewise the scripture calleth him a husbandman for many causes. *Pater meus Agricola est*, my

Psal. 7. 12.

Roma. 2. 5.

B. iiii.

father

How God
is said to be
a husband-
man.

Iohn. 15. 1.

1. Cor. 3. 9.

Math. 25. 32

Math. 13.
40.

father is a husbandman sayth Christ. The husbandman dongeth his land: tilleth & dresseth it, that it may bring forth good corne; so almighty God tilleth and cleaseth the hartes of his people; the which be prone vnto euill, that they may bring forth good workes not tares. For we are his husbandry, as Paul witnesseth speaking of the congegation. We are Gods labourers, ye are Gods husbandry; ye are Gods building. The husbandman diggeth vp all vnfruitfull trees, pareth of all rotten bowes, weedeth out rocks and stakes; and casteth them into the fier; so God will serue them, that he shall finde empty of good workes & without oyle in their lampes. The husbandman appoynteth his seruants to putge his floore, and with the fanne he seperateth the good seede from the chaffe: Euen so God shall send his Angels to his floore, that is into this world; and they shall carry the good seede into euerlasting barnes; but the chaffe and dross shall be throwne into a furnace of fier; where is wayling and gnashing of teeth: for they are Gods reapers; and the end of the world is a haruest, as one of the reapers telleth vs
say:

saying: thrust in thy sickle and reape,
for the tyme is come to reape, and the
corne of the earth is ripe: Who doth
not see that these thinges are to be taken
figuratiuely in God, if the partes of man
be verely in God, he hath a maruelous
fist that holbeth all the waters, his litle
finger is bigger thā Saint Christophers
great toe, for he comprehendeth the
whole worlde in thre fingers: he hath
a wonderfull hand which carryeth so ma-
ny people out of Egypt, to be short, all
his partes be high, large, and big, for he
filleth heauen and earth, and he must haue
also the vse of the same members, which
is filchy to imagine in God. But was
not man made after the similitude and
likenes of God? Yea truely, but in soule,
in minde, in y inward man, not touching
his body. Therefore Augustine a man
most expert in Gods word, cryeth out a-
gaynst the Image of the trinitie, calling
it *Sacrilegium*. A slaying of Gods ho-
nour, & an Idoll, because the glory of
the immortall God is chaunged into the
similitude and Image of mortall man,
forbidding such an Image, not onely in
the Church, but also in thought & minde.

The image
of the Fa-
ther is an
Idoll.

I suppose that the *Antropomorphites* erected this Image. When Phillip desired Christ to shew him the father, he rebuked him, and answered: he that seeth me, seeth the Father, for he is the only Image of the Father, as Paule writeth, not a diuine Image, for he is his worde, not a deane Image, for he is lyfe and resurrection, not counterfet for he is truth. God is a spirite, not fleshe, a soule, not a body. The soule of man is sayd to be made, *Ad imaginem & similitudinem dei*, after the Image of God, because it is a spirituall creature, immisible, incorruptible, not of the substance of God, as the Maniches and the Priscillianistes doe falsely defend, but made of nothing. For then it should know all thinges, as God knoweth, and be ignorant of nothing: it should be void of all affections, mutabilitie, and inconstancie. There is in mans soule, reason, discerning good from euill, truethe from falshode. There is memory by the which he remembereth thinges past, there is will, by the which he chooseth what him liketh. Besides this, our first parentes were made without spot, void of sinne, cleane, righteous holy

John. 14. to

Heb. 1.
How man
was made
after the
Image of
God.

Gene. 1. 26.

Priscillia-
nistes.

32. 1. 1. 30
1. 2. 1. 30
1. 3. 1. 30
1. 4. 1. 30

holy replenished with all maner of vertues and knowledge. In these thinges, man was formed after the lykenes of God. In these we be lyke the Angels, our bodies we haue comen with the brute beastes, it was made of the mould of the earth (as Moyses telleth) before there was any similitude, likenes, or image of God in mā. S. Paule also declarerth this to be true saying, be ye renewed in the spirit of your mindes, and put on the new man which after the image of God is shapē in righteousness, & true holynes (in another place, ly not one to another after that ye haue put of the old man with his workes and put on the new, which is renewed in knowledge, after the Image of him that made him). The testimonies teche that we lost the Image of God by the fall of Adam, whereby our reason was blinded, our will wounded, and that we recover it againe by Christ who in this lyfe amēdeth reason by fayth, and fre will by charite, and in the lyfe to come with perfect vision of his glory. Whereto it appeareth that God is a spiritual substance of nature, not of corporal shape ne forme, as the Humani-
formians

Gene. 1. 26.

Ephc. 4. 24.

Collos. 3. 10

41

fozmians would make vs beleue.

The iiii. Chapter.

God is a pure nature and immutable, and how he is other whyles angry, other whyles pleased, sometyne a sleape, sometyne awake, sometyne forgetfull, standyng, sityng, wal-kyng. &c.



God is also a pure nature, forsomuch as he is not mixt nor compounde. For when no composition, can be with- out chaunge, James affir-

Jacob. i. 17.
Psal. 101.

meth of God, with whom there is no variableness, neither is hee chaun- ged. &c. Hee chaungeth all thynges

How anger
is in God.

as a vesture, but hee him selfe is immu- table, vunchaungeable. But some will say, we read hym oftentymes chaunged in his word. He is sometyne angry, o- ther whyles pleased, sometyne awake, sometyne a sleape, sometyne he forgetteth, sometyne he remembreth, other whyles he sitteth, goeth, he walketh, he standeth, God is sayd to be angry (like the Sonne least the Lorde bee angry) when we breake his commaundementes, despise his threatnyngs, see light by his promyses, & follow our owne corrupt appetites, and so we are chaunged, not he, we be mutable,

Psa. 2. 12.

amintrol

he

God

of God.

laugher.

15

he is immutable: As the cleare sunne to
 soze eyes is paynefull, to good and whole,
 pleasant, and comfortable: and yet the
 diuersitie is in the eyes, not in the light.
 He is said to be pacified, when we forsake
 our naughty living, returnyng vnto him
 as did the good Ninuities. Who can tell
 (sayth the kynge of y Ninuities) whether
 God will turne and repent, and pacifie
 his wrath, and preserue vs, where his re-
 pentance pacifyng, and turnyng, is all
 one thng. And he is sayd to laugh, and
 scorne, as in the second Psalme. *Qui ha-*
bitat in caelis iridebit eos, & Dominus sub-
sannabit eos. He that dwelleth in heauē,
 shall laugh thē to scorne, the Lord shal
 haue them in derision. And in an other
 place: as for the scornfull, he shall laugh
 them to scorne. God is not of such affec-
 tio as a man is, to be moued with mock-
 age and laughter, for he reioyseth not in
 the hurt of man, but at his amendement:
 and it is written: *Abominatio Domini*
omnis illusor, God abhorreth scornfull
 persons: but as the man which laugheth
 at other men, is farthest from a mynde to
 helpe them, & to remedy their griefes: so
 is God to such as despise his commaunde-
 ments,

Jonas. 3. 9.

Ioel. 2. 12.

Ieremi. 18. 8

Psal. 2. 4.

How God
doth laugh.

How he is
sayd to
sleepe.

To awake
forget.

Remember

Sit.

Psal. 47. 8.

Sapien. 7.

mentes, set light by his threathynngs, and
are not moued with his promises: this is
Gods laughter & scornynge. He is sayd to
sleepe, when Christ lay dead in his graue,
whose death is called a sweete sleepe of Je-
renny, or els when he is slow to helpe his
elect out of trouble, as in the Psal. 44.
Arise, wherefore doest thou sleepe. O
Lord, And contrarywise, he is sayd to a-
wake when he doth straight way without
any taryng succour them, helpe them, &
deliuer the. He is sayd to forget vs, when
he taketh his mercy frō vs, for forgetting
his statutes, ordinaunces and commaun-
dements, and to remember vs when we
chaunge: not he, Iesus Christ, that is God
yesterday, and to day continueth the same
for ever. He sitteth not after humane ma-
ner, but after an other sorte. To raigne
and to sit, be one thyng in God, and of one
signification & meanyng. God raigneth
over the heathē, God sitteth in his ho-
ly leate, he sitteth over Cherubin, which
is by interpretatiō fulnes of knowledge,
by which word, Angels be ment, and the
myndes of good men, for in them God sit-
teth & raigneth, as Salomo testifieth: The
soule of the righteous is the seate of
wile-

in God.

gs, and
this is
sayd to
grauē,
of Je-
elpe his
al. 44.
eepe. O
yd to a-
without
hem, &
s, when
getting
maun-
hen we
is God
e same
ne ma-
raigne
of one
igneth
his ho-
which
blenge,
and the
God sit-
y: The
ate of
vise-

in God of God.

wisedome. And Scripture also attribu-
teth standyng vnto God, for long suffe-
raunce, wherewith he calleth vs to repen-
taunce, who is sayd also to goe, and to
walke, not by chaungyng of place (for he
filleth all places) but by occuppyng the
myndes of the faythfull, as in the Pro-
phet: I will dwell among them, and
walke among them, and be their God,
where dwellyng, walkyng, and to be their
God meane one. When these thynges be
spoken of God, the chaunge is to be vn-
derstanded in vs, and not in him, as if you
and I should drinke both of one drinke,
and I should like it, and you mislike it, the
diuersitie is not in the drinke but in vs:
even so God, after diuers conditions of
men, is sayd to be pleased with one & dis-
contēted with an other, to remēber some,
and forget other, not that the very passiōs
of anger, of mercy, of remēbraunce, of for-
getfulness, take place in him, in whom is
no affectiō, no passion, but the Scripture
blath these speeches for our weake vnder-
standyngs, feddyng vs with milke, because
we are not able to digest stronger meate.
As long as we bee in this lyfe, we must
learne of God such termes, for our lyfe is

how.

16

To stand.

Goe.
walkie.

Esay. 55.
2. Cor. 6. 18

2. Cor. 3. 18.

a shadowe, our knowledge is vnperfect, we see in a glasse, in a dark speaking with a corrupt eye. Nothing can be properly spoken of God; for then he should not be vnspokeable. Who cannot see better in the cleare light thā in a shadow without a glasse, then in it? we see in this lyfe as it were with a payre of spectacles: but when the spectacles shall be taken away, we shall see clearely God face to face, who was neuer seene yet, with bodily eyes. The shadowes, glasses, darke speeches, spectacles, milke, and the corrupt eye, shall be taken away according to þe voyce of the trumpettour: when that which is perfect cometh, that which is vnperfect shall be done away.

The v. Chapter.

God is vnsearchable.



He scriptures teach him also to be ineffable in all tonges; vnsearchable in thought, nothing can at- tayne vnto hym; in so much that Paule cryeth

Rom. 11. 33

but: O the depnes of the righteousnes and wisdom & knowledge of God: How vnsearchable are his iudgements and

& his wayes ynsearchable? If his iudg-
 mentes surmount our capacities, much
 moze he him selfe: and if Paules, much
 moze ours. Logike the science of reason
 discussing all doubttes and cōtrouersies;
 cōfuting all mens wisdomes, beholding
 the beames and brightnes of Gods glo-
 rious visage, fayleth in searchyng what
 he is, and becōmeth foolishnes. I speake
 not this iudgyng Logike to be vnprofi-
 table to the reader of Gods word: no, I
 thinke rather such as iangell agaynst it,
 to be voyde of all reason, for as much as
 they speake agaynst the art of reason,
 Logike is an excellēt gift of God not to
 be despised or discommended least we be
 vnthankfull vnto God, but to bee dili-
 gently learned and commended. Many
 clatter and prate that Peter and Paule
 neuer learned Logike, Philosophie and
 such drugges, whiche I deny: for Christ
 sayd, he would send them the comforter
 who should teach them all thinges. If the
 holy Ghost taught them all thynges, he
 taught the also Logike. There notwithstanding
 that the Apostles learned Logike. But
 you wil reply that the holy ghost taught
 the all thynges necessary for a preacher.

Logike.
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III

C.i.

Paule

VI
 1. Tim. 3. 2. a Byshop must be *Didacticos*, that is apt to teach. Christ & his Apostles in their sermons, disputation and letters, vse all formes of argumentes, all sortes of reasonings, al wayes & meanes of inuentions, as I would proue if I thought it needfull to stand in this matter. That
 Collos. 2. 8. which Paule writeth to the Collos. *Uideat ne quis. &c.* Beware least any man come and spoyle you through Philosophy and deceitfull vanitie, maketh for Philosophy, not against it. For Paul therewitheth the take heed of such men that with their Philosophy went about to hinder the Gospell, to stop the prosperous success of gods word, abusing gods gift to the destruction of the selues and others, rebuking the ill conditions of men, & not displaying the art, for he himselte was a great Philosopher. Now if philosophy doe set forth a false & vntue matter, that it diminisheth y^e faith of many, how much more is it able to set forth y^e truth?

The vi. Chapter.

Of Gods vniuersality, and how notwithstanding, the saythfull of the old Testament saw his vniuersality.

God

of God.

inuisible.



He to retorne vnto our matter,
 as he is vnsearchable, so he is
 inuisible, as Paule recordeth
 vnto Timothy: To the vni-
 ble God and wise onely be honor and
 prayse for euer & euer. There be some
 thynges inuisible, which not withstan-
 dyng be subiect to mutabilitie, as mans
 thought, memory, will, and all spiritual
 creatures: and whatsoeuer also is visi-
 ble, is also mutable, God is sayd onely
 to be inuisible, bicause he is voyde of all
 mutabilitie. He sayth vnto Moyles, No
 man shall see me and liue: By Iohn
 Baptist, no man hath seen God at any
 tyme. If no mā hath sene God, how did
 the faythful of the old Testamēt see him?
 The scripture sayth that the Lord spake
 vnto Moyles face to face as a man spea-
 keth vnto his frend: And Michas affir-
 meth vnto king Achab the wicked, I saw
 the Lord sit on his seat, & al the cōpa-
 ny of heauē stāding about him. Ste-
 uē also the first Martyr, & we read of in
 new testamēt, loking vp stedfastly with
 his eyes vnto heauē, saw the glory of
 God, and Iesus standyng on his right
 hand. To these I answer, Moyles saw

18

1. Tim. 1. 17

Exod. 33. 20

Iohn. 1. 18.

Exod. 33. 12

1. King. 32.

19.

Aa. 7. 56.

Right had
for glory.

C.ii.

not

How Mo-
ses, Mi-
cheas and
Stephen
saw God
who is in-
visible.

not God with his bodely eyes, who is a
spirite, nor thou canst not gather any
such thyng of the text, whiche sayth that
God spake vnto him face to face as a mā
vnto his frend, that is God talked fami-
liarly with him, not that hee saw him in
that place, albeit we read often tymes
that God appeared vnto him & to all the
Israelites, but not in his owne nature
and substance, but in his creatures and
visible formes: For Moyses desireth

Exod. 33. 13

De. 32. 17
De. 32. 18

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

Math. 5. 8.

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

1. Cor. 12. 2

God afterwarde, If I haue found fauour
in thy sight shewe me thy selfe mani-
festly, wherfore he did not see him mani-
festly before, but onely talked with him.
And as for Micheas and Steuen, they
saw God as Paule did when he was car-
ried vp vnto the thyrde heauen with the
eyes of their belief, their mynde, not of
their body. As long as we continue in
this life, we shal neuer see the diuine and
blessed nature, because our hartes be un-
cleane: Blessed bee the pure in hart,
sayth Christ, For they shall see God.
This lyfe is a warfare and a purifying
of our hartes by sayth fro sinne. As long
as the warfare endureth, there is no per-
fect victorie of sinne, for victorie maketh

an

an ende of warre: the victorie of sinne is the perfect vision of Gods glory, which is gotten by fayth as Iohn the beloued Disciple testified: This is the victory that ouercometh the world euen our fayth. Who is he that ouercommeth the world, but hee that beleueth that Iesus is the sonne of God. Of these it appeareth that God is a pure nature, vnbudgetable vnsearchable, inuisible.

1. Iohn. 5. 4.

The viij. Chapter.

God is euery where, and how Christ is in the Sacrament.



It is also euery where by nature, not by grace according to whiche he sayth by Ieremy: Heaven and earth do

Iere. 23. 24.

I fill. For the heauens be his seate and the earth is his foote stoule.

Math. 5. 35.

This thyng belongeth onely vnto God, & to no creature, neither spirituall, ne corporall. A certaine Christe man being demanded of a Philosopher where God was, enquired of him where he was not. Wherefore y^e sonne & the holy ghost be no creatures, for of the sonne it sayd: Wisdom reacheth fro one end vnto another mightely, & ordereth all thyngs

Sapient. 8.

C. iii.

louing-

God in *The Image* *the godly.*

Wised. 1. 7.

lovingly, and of the holy comforter likewise: The spirit of the Lord filleth the round compasse of the world, and upholdeth all thynges. There is a great difference betwene mans soule and his body, but exceeding more difference betwene God & his creatures, who made both the soule and the body. Hee is not sayd to fill the worlde as the water, the ayre, the Sunne light, which by diuision hee in many places: hee is in all places without diuision wholly, and conueyned in no place. But as a sound or noyce is heard more of some, & lesse of other some, being of equall distaunce from it, as they be of quicke or dull hearing, so albeit God be present with all things, yet he is in some more plentifully, in some lesse, not with partialitie, but according to the diversities of their capacities. If god be in all places, how is it true that wisdom doth not enter into a frowarde soule, nor dwell in a body subdued vnto sin? Surely sin doth separate vs from God,

1. Cor. 7.

For what companye hath light with darkenes? What concord hath Christ with Belial? What felowshyppe hath truth with falthode? I answer God is

sayd

sayd to dwell, to enter, where he fauou-
 reth, where he loueth, after whiche sort
 he is not in the wicked, but after an o-
 ther sort hee is in them: For where he is
 not, by his fauour and grace, hee is by
 his righteousnes: where hee is not a be-
 nefactour, he is a punisher: where he is
 not a dweller, hee is an auenger. But
 Christ sayth, if a man loue hym, that
 his father and he will come to hym,
 if they will come to him, they were not
 with him before, and so God is not in all
 places. This text sheweth how all such
 thynges are to be vnderstanded in God.
 The wordes expound one an other, which
 be these: If a man loue me, he will keepe
 my word, and my Father also will loue
 him, and we will come vnto him & dwell
 with him. Where the comynge of God
 the father, and dwelling is the same that
 goeth immediatly before, my father also
 will loue him. These wordes bee a good
 comentary to the other wordes before:
 we will come to him, we will dwell with
 him. Whereof it is manifest that all such
 phrases, darcke speeches, & riddles make
 nothyng agaynst the presence of God in
 all places, but rather fortifie & establish.

Iohn. 14. 23

Psal. 139. 8.

it: we can go no whether from his spirit
we can fly no where from his face: If we
Psal. 139. 9. clime vp vnto heauen, he is there: if we
downe vnto hell he is also there.

We must not imagine him to be con-
tained in place, and yet he is all thyng in
all. He is to all men as he findeth them:
he is good in them that he findeth good, &
ill to them that be ill: hee is a helper in
them that be good, and a punisher in the
that be euill. If thou lookest for any suc-
cour, helpe, or ayde at Gods hand, forsake
that is euill, and follow that is good.

wickednes
concreteth
darke.

07

When thou sleapest, or goest about ad-
uoury, thou tarpest for the darcke, thou
louest the night, because thy workes be
of darcknes, least thou shouldest be shame
and hamed, least thou shouldest be taken
and hanged. Thou goest vnto the kyngs
hygh way, and takest a standyng, thou
goest to thy neighbours house, and rob-
best hym, thou rydest vp to London to
sue thy neighbour, to robbe him of his
right: Call to remembraunce that God
is with thee every where: he is with thee
goyng, he is with thee by the way, he is
with thee when thou art doing thy deu-
lish purpose: he standeth by and looketh

God seeth
the wicked
every
where.

on,

on, writing thy fact as it were in a paye
of tables, and at the last day he wil make
it known vnto all men to thy vtter con-
fusion, shame, & condemnation. If thou
be afrayed of men, that destroy the body,
feare him that hath power to throw both
thy body and soule headlong into hell,
into the lake that burneth with fier and
brimstone, whiche is the second death.
Thou mayest escape the punishment of
man, but thou canst not escape Gods
hand, who punisheth more greuously
than man. Whether wilt thou hye: from
God? surely thou canst not flye from
him, but by flying vnto hym: thou canst
not escape his wrath, which is his righ-
teousnesse, but by appeallng vnto his
mercy. Dauid compared God to a man
that draweth a bow, the farther he draw-
eth his shaft whiche is his punishment,
the greater is the stroke therof.

There is a great alteration now a
dayes, whether God be in the sacrament
or not: he must needs be there, for he is in
all places. But whether is he ther by his
diuinitie or humanitie? Christ warneth
vs that in the latter age there shal arise
many false Prophetes, & Pseudochristi
that

feare god
about all.

we can not
escape
Gods hād.

I geynt
the corpo-
rall pre-
sence.
Christ is
not in the
Sacramēt
touchyng
his huma-
nitye.

Make. 13.

21.

Math. 24. 5.

that is false annointed (which be the byshop of Romes gresed butchers & sacrificers) which shal say, loe here is Christ & there is Christ. These *Pseudochristi*, bee not they of whom they speake afterward in the same Chapters: many shall come in my name, saying: I am Christ, but an other sozt, for these shall not challenge this to thē selues, but direct mē to other: & of these false annointed that shal point vs to other, he sayth: *Nolite credere*, beleue thē not: and therfoze I dare not say that he is there after his humanitie, least I be a false Prophet, for this is spoken of his humanitie, not of his diuinitie. Touching his diuinitie, I say vnto you good people, loe here is Christ, and there is Christ, for it is here, there, in the town, in the Citie, in the chappell, in the church, & wilderness, & enery where, as I haue declared. The papists say that this place maketh not against y^e presence of Christes body vpo earth, but agaynst false Prophetes, which shoulde preach in the last age, false doctrine: True it is, Christ speaketh here agaynst such. But what false doctrine shall they teach: Shall there come it, at one tyme in one age,

An Obie-
ction.

The sum-
mery.

age, of which false prophets shall say, he
is Christ, & an other shall say, no this is
Christ, pointyng to some other: There
were neuer yet ii. in one age, which both
were sayd to be Christs, of any false pro-
phets, nor the Scriptures do not mentiō
or register any such thyng to come, for
the veritie sayth y many such shall come.
Now we neuer read that many haue re-
ported & sayd, here is Christ, and there,
vnles we take it to be spoken of the Pa-
pistes, which shew Christ vnto vs in ma-
ny places at once, in euery Chappell, &
on euery aultar. Many shall say of them
selues that they are Christ, but these bee
other Doctours, compare their wordes
together, and thou shalt finde that I say
true, the one text doth not expounde the
other, but they be two diuerse Prophe-
cies of ii. diuers thyngs. This false doc-
trine then is nothyng els, but to teache
Christes body after his Ascention to be
vpon the earth, visibly, or inuisibly. Pi-
ghius, who calleth Gods word a nose of
waxe, wresteth this text to an other pur-
pose, taking Christ here for his Church.
Loe here is Christ, and there is Christ,
(sayth Pigbins) y is, heretikes shall say:
here

Pighius in-
terpreta-
tion.

Christ not The Image every where.

Marke. 13.
Math. 14.

The key.
The pick-
locke.

here is y^e Church, & there is the Church.
A wise Exposition: shall heretickes say
that Christ is here & there, touching his
members and Church: No verely, this is
no heresie: for Christs Church is in ma-
ny places, in desertes & other. If Christ
must be take for his Church in this text,
then we are compelled also to understā
the Church by him, in the text which im-
mediatly foloweth, where hee sayth, be-
leue thē not: Christ that is the Church
shall come as lightnyng, we must take
Christ for y^e same throughout the chap-
ter. Read diligently, examine the circū-
staunce, which is chiefly to be regarded
in the exposition of doubtfull places, open
the Scripture with a key, not with the
picklocke, that is: expounde it by it selfe,
not by private interpretation, and thou
shalt finde that Christ there is taken for
Christ, not for the Church, as Pighius
would strayne the place, making of the
scriptures a nose of waxe. You will aske
me thē whether we receiue Christes bo-
dy: yea truely frō heauē, from the right
hand of the father, not out of y^e bread, nor
in the bread, for vnlesse we eat his flesh
and drinke his bloud, we shall not dwell
in

in him, we shall not arise at the last day, we shall not haue eternall lyfe. Christes humanitie is þe meane, whereby we must obtaine all things: the way, by which we must clyme vp to heauen: the ladder that

we receaue
Christis bo
dy fro hea-
uen.

Jacob sawe goyng vnto Mesopotamia, reaching vp to heaue, with Angels ascēding & descēding vpon it. Christ teacheth

Gene. 28. 12

this vsing, not onely his word & cōmāsement in rayling the dead, as God, but also his flesh as a helpe and meane to the same. In rayling þe daughter of one of þe

Math. 9. 25.

chief of the synagoge, he tooke her by the hand & rayled her. Whē he cured one ful

Math. 8. 9.

of the leprosie, he stretched out his hand and touched him. When he entred into the Citie of Naim, mettyng a dead man carped out, the onely sonne of a widow, haupng compassion on her, hee touched the bere, and rayled him from dead.

Luke. 7. 14.

There be infinite places of scripture, which teach vs that Christis flesh geneth lyfe, deliuereth fro death, expelleth vices: but this is notable, forasmuch as this widow signifieth the Church, & her dead sonne representeth mankynd, dead thorough þe synne of Adam. Christ is a vyne and we are þe bꝛāches, as he witnesseth

him

John. 15. 1. him self: *Ego sum vitis vera. &c.* I am the true vine, and my father is a husband-mā, & *vos estis palmites*, and you be the braunches. The braunches cā not lyue, vnles they take nourishment of the substance of the vine & of his iuyce: Euen so the soule of a Christen man must needes be fed with the swēte flesh, & cōfortable bloud of Iesus Christ. If we be brāunches, we be nourished of y^e vine. I would learne whether hee be the vine after his humanitie, or by his diuinitie. He is not the Vyne touchyng his Diuine nature, for the Vyne is not equall with the husband man, but at his commaundement, Christ touching his diuinitie, to the husbandman, and equall with his Father. Parke, he is the Vyne, therfore concerning that nature, in which he is inferior to his father, which is his humanitie. If then Christ be the Vyne not by his diuinitie, but by his humanitie, and wē the braunches: then we must be refreshed of the vyne, that is, of his humanitie. This Metaphore hath bene abused to many euill purposes, as to proue Christ not to be God, bycause hee is the Vyne, it hath bene racked also to proue that these wordes

Christ is y^e
vyne touchyng his
flesh.

wordes, *Hoc est corpus meum*, This is my body, is a lyke phrase, a lyke speech, as when Christ sayth, *Ego sum vitis*, I am the vyne. They be no lyke phrases, but far different and diuerse: for the vyne, is no Sacramēt, neither the doore, nor the way, be no Sacramentes. The bread of the which Christ sayd, This is my body, is a Sacrament, not a bare & naked metaphor, the rocke was a Sacramēt, the brassen Serpent was a Sacrament not metaphors onely. Whē Christ said This is my body, he ordeined a Sacramēt, & is, he gaue the name of the thyng to the signe: so that notwithstanding, the matter, nature, & substaunce of the signe remaineth: vnles this substaunce remayne, the bread is no Sacramēt. For Sacraments (sayth S. Augustine) are so called of the similitude of those thynges, to whiche they be Sacramentes. Take away the matter, the substaunce, & nature of bread and wyne, and there remayneth no more similitude. Now all the fathers that were before Gregory, doe confesse, that the scriptures do witnes, that there must be thre similitudes in this Sacrament: a similitude of nourishing, a similitude

I am the vine: this is my body are diuers phrases.

This is my body expounded.

Luke. 22.19
Math. 26.26
Marke. 14.22.

The substaunce of bread remaineth.

Three similitudes in the Sacrament.

Of nour- litude of vnitie, and a similitude of com-
ishing. uersion. The similitude of nourishing is
 this: that as bread and wyne do nourish
 our body and comfort our outward mā,
 so the body and bloud of Christ, be the
 meat & soode of our soules, and do com-
Of vnitie. fort our inward man. And the similitude
 of vnitie is this: that as y^e loafe of which
 we eate was made of many cornes of
 wheat by the liquor of water kneben in-
 to dough, & yet is but one loafe, and as
 the wyne was made of the iuyce of di-
 uers grapes, and yet is but one cup of
 wine, so all they that eat Christs body, &
 drinke his bloud, being many, are made
 one body, & one flesh by y^e liquor of cha-
 ritie and loue, the mysticall body of our
 sauiour Christ which is his Church, not
 his natural body: for the bread is a Sa-
 crament not onely of Christs natural bo-
 dy, but also of the cōgregation & mysti-
 call body: and therefore Paul sayth, that
 albeit we be many, yet notwithstanding
 we are, *Unus panis, vnū corpus*, one loaf,
 and one body. What a loafe are we:
 Clerely euen *Triticus panis*, a wheaten
 loaf, by the similitude of vnitie, which I
 haue declared. The similitude of cōuer-
 sion

1. Cor. 10.
 17.

Of cōuer-
 sion.

tion is this, that as the bread and wine is turned into y^e substance of our bodies, so by the receiuing of Christes body and blood, we are turned into the nature of them, we are chaunged and made bones of his bones, and fleshe of his fleshe. He Ioh. 6. 56. that eateth my flesh sayth Christ, and drinketh my blood, he abideth in me & I in him: y^e is to say, we be made one fleshe and one blood, and the same nature that my fleshe and my blood hath, y^e same getteth he that eateth me. These similitudes must be in the bread and wine, or els they be no sacramentes. Now take a way the substance, matter, and nature of them, and what similitude remaineth eyther of nourishing, or of vnitie, or of conuersion. These similitudes be in the very substance and inward nature of bread & wine, not in the outward shewe of accidents, which doe neither nourish, neither are they chaunged, neither haue any similitude of any vnitie.

Here percase gentle reader thou wilt demaunde of me, seeing I teach the substance of bread and wine to remaine after the consecration, what I doe answer to the doctours and fathers which

Cyprian
de cena do-
mini.

oftentimes doe say that the nature and substance of bread and wine is altered, is turned into the body & bloud of our saviour Christ, as Cyprian in his treatise, which he writeth *De cena domini*, of the Lords supper, saith: *Panis non efficitur sed natura mutatus*, this bread is changed not in the outward shewe, but in the nature & substance: and Ignatius sayth the same, and Ciril, and Ambrose, and Hierome, & Augustine, & Chrysostome, whose doctrines we doe followe, and we doe allow and embrace them.

Now the
doctors doe
say that the
substance of
bread is
changed.

Be not deceiued good people, they are nothing agaynst this doctrine, but the sellers and maintainers thereof, if their writings be truly vnderstand. Marke the phrases, compare their sayings together one with an other, and you shall finde that many do falsly slander them, and that they which boast and prate most of the doctors and old fathers, vnderstand not the old fathers. So they say that Eliseus chaunged & altered the nature of Iron, when he made it to swim about the water, so they say that Elias chaunged the nature of fire, when through his prayer it fell from heauen, &

1. Reg. 6. 6.

1. Kin. 18. 38
Ambrose
de sacra-
mentis.

consumed his sacrifice of wood, stones,
and dust. The nature of fire was chaun-
ged, no man can deny it, at what tyme **Exod. 3. 2.**
God appeared vnto Moyses out of a
bush in a flame, for the bush was not con-
sumed. He commaunded y^e fire not to hurt
his faithful seruants, **Sidrach, Misak,** **Dan. 3. 27.**
and **Abednago**, & preserued the harme-
les, from the hot burning ouen. There
agayne nature was altered. **Elias** and
Eliseus did not turne, alter, or change
the very substance & inward essence or
matter, either of Iron, or of the fier into
any other substance, or nature, but the
naturall property of them, making the
Iron which is heauy, to heaue aboue the
waters, & causing the fire which is light
to descend downward. Euen so the doc-
tours & old fathers which we allow & fo-
low say y^e substance of bread and wine
is changed, that is, the naturall proper-
ty of them, so that where as before they
were onely the meate of the body, now
after the wordes rehearsed, they are the
foode of y^e soule also, for so much as they
deliuer vnto vs Christes swete fleshe, &
comfortable bloud: before it was comon
bread and wine, now it is holy and sanc-

Substance
for naturall
property.

D.ii.

tified,

Irenæus.

An ob-
jection.The an-
swere.

Origen.

rified, before it was no sacrament; now
 it is a sacrament of the blessed body and
 honorable blood of our Saviour Jesus
 Christ. But for a more manifest proofe, &
 the old fathers beleued the substance of
 bread to remaine after the consecratio: I
 wil alledge some of the. Irenæus sayth &
 euery sacramēt is made of .ii. natures.
 of heauenly nature, and of a terrenall
 or earthly nature. Now take away the
 substance of bread, and what earthly
 nature or substance remaineth in this
 holy Sacrament? The Papistes say,
 that y^e earthly nature is Christes body,
 which he tooke of the earth when he was
 borne of the blessed virgine Mary: For
 she was earth, and all men be earth. To
 this I aunswere, that Christes body is
 earth in very deed, yet it is not the earth-
 ly and terrenall nature of this sacramēt,
 which must haue .iii. similitudes, of uni-
 tie, of nutrition, & of conuersio, as is de-
 clared before, which similitudes can not
 be in Christes body. Forouer heare what
 Origen sayth: *Panis sanctificatus vadit in*
ventrē. The sacramental bread entreth
 into the belly. Wherefore entreth it
 thither: but to nourishe our bodies, to
 feede

saide the, to be y meate of y flesh. Where-
 fore the substance therof is not turned,
 not chaunged, not altered, but remay-
 neth & continueth: for accidentes do nei-
 ther saide, nor nourish, S. Augustine also
 subscribeth vnto them, saying: *Accedat*
verbum. elemento, & fit sacramentum; he
 sayth not *succedat*, but *accedat*, which is
 this much to say: Let the word be ad-
 ded to the element, & then it is made
 a sacrament. Thus it is euident that the
 bread & wine which is the element, re-
 mayneth, & is not transubstantiat, both
 by authenticall scriptures, which do allow
 these similitudes, and also by the consent
 of all the doctours, & elder fathers: For
 out of doubt, Athanasius, Basil, Nazia-
 zene, Hierome, Chrysostome, & other,
 both Latinistes and Grekes, doe not di-
 sagree with these. Moreover y rock was
 a sacrament of Christes blood, & yet not
 transubstantiat. They and we drinke one
 spiritual drinke, as Paul recordeth. Like
 wise Manna was a sacrament of his body
 without any such mutation. You will
 aske me then whether our sacramentes
 be better then the sacramentes of the old
 testament? Yea truely, but not of their

Augustin.

1. Cor. 10.
 How our
 sacraments
 are better
 then the sa-
 craments
 of the old
 testament.

Math. 9.

own nature, but thorough y grace of god,
 thorough y fulnes of time: because in this
 testamēt the face of Christ is more clear-
 ly discovered and knowen, and not tho-
 row any transubstantiatio. These be the
 dayes which the Patriarks & Prophets
 desired to come, the dayes of saluation, &
 the acceptable tyme. I haue opened the
 true meaning of Christs words, this is
 my body, and declared the necessitye, the
 vse, the fruit, the mary, and swātenes of
 the holy communion, which fruite is in-
 comparable. For if all they which bid
 but touch the hem of Christs garment,
 receiued their perfect health: How much
 more shall we be made strong and com-
 forted, if we haue Christ in vs. This ho-
 ly communion geueth lyfe, destroyeth
 death, quickeneth our bodies, lighte-
 neth our soules, banisheth sinne, and
 encreaseth vertue. For as a little ware
 powred vpon ocher ware, is made al one
 with it, euen so they that receiue this sa-
 crament worthely abide in Christ, and
 Christ in them. A little leauen soweth a
 whole batch, but the selborne receiuing
 of this sacramēt, if (I say) it be receiued
 worthely, bringeth remission of sinnes,
 pur-

purgeth our soules, maketh cleane our hartes, amendeth our vnderstandinges: but the oftener the better. All you that approche vnto this table, and desire to be braunches of the vine, and to be sealed into the fellowship of the congregation, forsake your sinfull liuing, intend to leade a new conuersation from the bottome of your hartes, purge out the old leauen, and become new dough, burye all affections and liue vnto vertue: otherwise ye neither eate Christes flesh, nor drinke his blood. He that eateth Christes flesh hath eternall lyfe: *Iohn. 6. 54.* *1. Reason.* Many sayth the Papistes, if he eate it *indigne*, worthely, adding vnto the text, or els making it fals, but he may receiue it unworthely as Iudas did. Examin this exposition with the touchstone, open the scripture with the key, not with the picklock & thou shalt finde that Christes flesh is not receiued unworthely. In all the scriptures this word, *indigne*. vnworthely, is but once reade concerning this sacrament, and there (marke) the bread & the wine is sayd to be receaued unworthely, not Christes most comfortable flesh and blood. *Quicumque manducauerit panem*

Christ not

The Image

eaten.

1. Cor. 11.
27.

hunc. &c. He that eateth of this bread & drinketh of this cup (sayth Paule) vnworthely, he shalbe guilty of the body & bloud of Christ. Lo he sayth, he p eateth of this bread vnworthely, & drinketh of this cup, not of the body & blood of Christ, which alwaies he receiued vnto health.

Chuse now gentle reader whether thou wilt beleue p Papistes, which teach that Christes flesh is receiued of euil mē vnworthely, or Paul which sayth he that eateth of this bread, that is not common bread, not dayly bread, but sacramentall bread, that is ment by the word (this,) If they can shew in any place of scripture where this word (vnworthely) is ioyneyd with the body of Christ, as I haue shewed where it is coupled with bread, I wil be of their opinion. Christs flesh is meat according to his owne saying. *Caro mea uere est Cibus*. &c. My fleshe is verye meat, & my bloud is very drink. Now meat doth hurt, where it findeth a belly corrupt with naughty humores. Euen so this spiritual foode, if it find a man defiled with sinne, encreaseeth his damnation, byngeth him vnto destruction, not
of

3. Reason.
Ioh. 6, 55.

of the nature of it, but thowwe the default of him that receiveth it. Yea if we be defiled with corrupt humors, we be no partakers of these deinties.

But peradventure y Papistes will reply, if it be meat then is it received both of good and euill men, for neither of both sortes can lyue without meat. To this I answere, it is the meate of the soul not of the body, the fode of the spirit not of the flesh, and therfore it is not received of euill persons, because the meate is good & they be euill: so that this is a strong argument: Christes flesh & bloud is meat: ergo, it is not received of euill mē. Moreouer Christes flesh and bloud is y vine, as I haue proued before, and we be the braunches.

Only the braunches be fed of the vine. Euil mē be not braunches of the vine. ergo euil mē be not partakers of y vine.

Which is Christes fleshe and bloud.

Therfore let no Judas, no Simō magus, no man with a wicked minde think that he is fed with these deintyes. If it were not lawfull for y vncircumcised in flesh to eate the figuratiue pascal lambe, how much more is it vnlawfull for y vn-

D.v.

circum-

An objectio
on answers
red.

4. Reason.

A syllogis-
me.

Exo. 12. 43.

circumcised & vncleane in hart, to eat of
 Heb. 10. 28. these deinties: If he y despised Moyses
 lawe was condemned without any
 mercy vnto death vnder two or thre wit-
 nesses, how moze greuoussye shall he be
 punished which treadeth vnder foote the
 sonne of God, & coureth the bloud of the
 new testament as an vnholp thing wher-
 with he is sanctified. Purge out the old
 leuen, or els thou mayst not, nor thou
 cast not eate this swete bread. Paul te-
 stifieth y many among the Corinthians, for
 y abusing of this sacrament were puni-
 shed with weakenes, with sicknes, yea &
 many stricken with death, y wh he wrote
 for our instruction. Agaynst the com-
 ming of our frend we make cleane our
 houses, & looke diligetly that all thinges
 be trym: And are we negligent in purg-
 fying of our myndes agaynst the coming
 of the great king, who hath promised to
 dwell with vs after the receiuing of this
 holy meate: I would wishe y men would
 geue thanks moze customably immedi-
 ately after the receiuing thereof vnto
 God, for the redemption of mankinde
 and for all his benefices, singing the C.
 Psal. O be ioyfull in the Lord all ye
 lands

2. Cor. 11.
 30.

hands, serue the the Lord in gladnes & come before his ptesence with a song.

And the Psal. that beginneth: O come Psal. 94.

let vs sing vnto the Lord, let vs hartely reioyce in the strength of our saluation, let vs come before his ptesence with thans geuing. With the C iii.

Psal. Prayse the Lord O my soule.

For who commeth to the table of any man, & departeth without any thankes geuing? It is called also a sacrament of thankes geuing.

I would men would as diligently dispose themselves to receiue this sacrament, as they doe elswoones delight to talke of it: if they would prepare themselves to receiue it more oft, the holy Ghost would instruct them and become a scholeraister, for wiledome en-

treth not vnto a soule subdued to sin. Wised. 1. 4.

But I heare some say: I will not come to receaue the sacrament, for I can, and doe receaue the body and bloud of Christ at home, in the fildes, and in the Church, yea euery where without the sacrament, deleying vpon his passion. Cruely if thou be godly minded and doe call his death to remembrance, trusting to haue pardon of thy sinnes by the effusion of

his

The sacramentall receauing is necessary.

his blood, thou doest eate his body and drink his blood. But thou art not godly minded, but carnall, the seruauent of sinne, if thou despise the ordinaunce of God, & his commaundement, who biddeth thee, take, and eate: and carnall and vngodly men doe not receiue the body of Christ, but the spirituall and Godly.

Thou maist say lykewise, I wil not come at y^e minister for remission of my sinnes and for absolution, for God is not bound to his sacramentes, he pardoneth without the ceremony of ministracion, as he did the chiefe, Mary magdalē, & other. sure it is, God forgiueth thy sinnes before thou come to the priest, if thou haue earnest repentaunce, and true intent of amendment: for he saith: *In quacunque hora.* &c. In what hour soeuer y^e vnrigh- teous man doth repent, &c. & yet neuerthelesse he himselte commaundeth thee to come to them, for he hath geuen them authoritie to loose and to binde, and to blesse and curse. Now what their losing, blessing, and absolution is, shall be declared hereafter, in the xviij. Chapter. Soalbeit Christes body be receiued in sayth, without the sacrament: yet thou must

Ezechi. 18.

must come vnto the sacrament because thou art commaunded, or els thou art an euill man. It is not inough to receiue it spiritually, we must receiue it also sacramentally: yea he that will not receiue it sacramentally, neither doth he, neyther can he, receiue it in sayth spiritually: for I haue proued before, that euill men doe not eate these deyntyes.

The viii. Chapter.

God is full of vnderstanding.



God is also full of vnderstanding. If any man lack wisdom, James biddeth him aske it of God, which geueth to all men indifferently,

Iacob. 1. 5.

and casteth no man in the teeth, it shall be geuen him, if he aske it without waivering, without mistrust. Dauid asking with a sure sayth obteyned his request, in so much that he had more vnderstanding then all his teachers, and was wiser then the aged: but what followeth: for because I kepe thy commaundementes. Thou askest not in sayth, without keeping of Gods commaundementes, *ostende mihi fidem tuā ex operibus*, shew me thy faith, sayth James, of

Psal. 119.
100.

Iam. 2. 18.

thy

Psa. 89.
Psal. 19. 7

1. Reg. 3. 9.

Luk 24. 32.
2. Cor. 12. 4

Exod. 31. 3.

thy workes. Kape them & he will geue
the vnderstanding. His testimonies are
a lanterne, and geue light euen vnto the
babes. He gaue Salomon an vndersta-
ding hart to iudge his people, and to
discerne betwen good & bad, so that
there was none lyke him, neither be-
fore nor after. He gaue him also honour
& riches, & long lyfe, which be his gifts.
He opened the mindes of his disciples,
y they might vnderstand the scriptures.
He tooke Paul by into the thirde heauen,
and taught him thinges which cannot be
uttered. He filled Besaiell and Ahahiath
with the spirite of God, with wisedome,
vnderstanding and knowledge, to finde
out curious workes, to worke in golde,
and siluer, & brasse, to karue in wood, to
grave in stone, to make the tabernacle of
witnes, the Arke, the mercy seat, the ta-
ble, the pure cholesticks, the altar of in-
cense, bestimētys to minister in, & the holy
garments for Aaron the priest.
Altherfore he himselfe, must nedes be ful
of all wisedome and all vnderstanding.
But these thinges, as they were commaun-
ded to them of the old lawe, so we, of the
new law are not bound to them, because
we

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we haue no commaundement. For as
Paule writeth vnto his nation, we haue
an alter whereof they may not eate,
which serue in the tabernacle. The
priesthood of the Leuite, their sacrifices &
their lawes be disannulled. Christs euer-
lasting priesthood, hath made an end of
all y leuites priesthood yea & of all other
priesthood saue onely y, which belongeth
to all Christe men. The oblation of his
body once for all, vpon the aulter of the
crosse which was a slayn sacrifice for our
sins abolissheth all other, & the law of his
Gospell hath blotted out the law of the
carnall commaundement. But our Romas
alledge the Prophet Malachie, for y be-
sece of y sacrifice of their Masse, and for
their Popishe priesthood, by whom God
sayth I haue no pleasure in you, and as
for an offering I will not accept it at
your hands. For from the rising of the
Sun vnto the going down of the same
my name is great amongst the Gen-
tiles, yea in euery place shall their
sacrifice be done, and a cleane offer-
ring offered vp in my name. Alber-
tus *Pighinus*, one of the bishop of Romes
chiefe knights, labourerth to proue that
this

John. 19. 30
Heb. 10. 14.
& 7. 27.

Mala. 1. 12

Pighinus see
ble at *gumet*
for the mas

this text is ment of þ oblatiõ of þ Masse whose reasons be these. First that it can not be taken for the oblation of Christes body on the cros, for God promised here such a sacrifice that should be offered in all places, & of the heathē. That was offered in one place, in Jewry onely, and of the Jewes. Moreover it can not be such a sacrifice as David comended, that a troubled spirit, a broken & a contrite hart is a sacrifice vnto God: for þ Prophet speaketh here of a cleane sacrifice vnto God, all that we offer vnto God, is spotted, vncleane, and defiled, as the clothes stayned with the floures of a woman.

The Prophet also speaketh of a new sacrifice that was not before, but should be used among the heathen, and offered onely of the priestes. But we haue the sacrifice that David prayseth common with them of the old lawe, and it is to be offered of all Christē men and womē: wherefore it must needes be spokē of the Masse. This is *Phigius* reason, and þ principal argument of all the Papists, vnto which I beseech you here pacietly my answer, I intend to write a comentary to Malachie but I wil take it out of gods word and

Psal. 111. 17.

Rom. 12. 1.

1. Pet. 2. 5.

Apoc. 1. 6.

The aun-
swere.

and I will open Scripture with the key.
 I defend that Malachy meaneth none other sacrifice, than an oblation of a pure and contrite hart: and I proue it thus.
 First Malachie speaketh of such a sacrifice as shall bee offered in all places vnto God, as vndoubtedly this hath bene, & shall be to the worldes end. He speaketh also of a cleane sacrifice: Is not the oblation of a contrite hart a cleane sacrifice? Yea truly, or els it were not to be offered vnto God, to whom no vncleane thyng is to be presented. Paul speaking of this sacrifice, calleth it a holy, & an acceptable sacrifice, saying: I beseech you therefore brethren by the mercyes of God that you make your bodies a quicke sacrifice, holy, and acceptable vnto God. He meaneth not that we should kill our bodies, slea our selues, but kil all our carnall lustes, vnlawfull desires, euil affections in the body, which is a sacrifice of a contrite & humble hart. And where as *Pighius* affirmeth agaynst this, that our harts be vncleane, I deny it not: but neuertheles God accepteth them as cleane and calleth the so in his word, as by *Dauid* saying: Make me a cleane hart, and

The sacrifice of thanks is offered in all places.

Rom. 12. 1.

Rom. 6.

Psal. 51. 10.

E. i.

renew

- Math. 5. 8. renew a right spirit within me. And by Christ: blessed bee the pure in hart, or cleane harted, for they shall see God.
- A&. 10. 11. We read in the Actes, whē Peter was a hūgred at Cornelius house, that the hea- uēs opened, & certain vessels came down to him as it had bene a great shæte knit at foure coꝛners, wherin were all maner of fourefooted beasts, & that he was bid- den to arise and kill, but he would not, saying: hee did neuer eate no vncleane things: but he was answered & cōmaū- ded not to esteeme any thyng vncleane, which God hath clēsed. Euē so I say vnto *Pighius* that seying Paule, David and Christ call it a cleane sacrifice, and that God hath purified our hartes, it becom- meth not him to name it otherwise, for a good mā, a good treē, out of the good trea- sure of his hart, bryngeth out good fruit. But the Papists say that this is no new sacrifice. I affirme that it is, for as much
2. Cor. 5. 17. as God sayth, behold I make all thyngs new. If all thynges be new then this is a new sacrifice, albeit we haue it com- mon to the fathers of the old Testamēt. The Scripture vbleth to call thynges new, when they be commaunded a new,

as Christ commaundynge his Disciples to loue one an other before his passio, saith: I geue you a new comaundement that ye loue one an other. And Iohn likewise agayne: a new comaundement I write to you, not that those commaundementes were not mencioned before. But, that they were so necessary that it pleased God to renue them agayne: in which signification the oblation of a contrite hart, may also be called a new sacrifice, & that after the phrase of the holy Scripture, although *Pighius* spurne agaynst it, who not knowing or not remembryng this acception of newnes, doth falsly affirme that the sacrifice that *Palachie* entreateth of, onely apperteineth vnto Priests. I trust I haue sufficiētly declared by the testimonies of Gods worde þ a contrite hart is that cleane and new sacrifice offered in all places of which *Palachie* speaketh. That the Lordes Supper, which mē call the Masse, is not a sacrifice for sin, *S. Paul* declareth plainly saying: *sine sanguinis effusione. &c.* that without sheding of blood no sacrifice can blot out sinne. If Christ be sacrificed or offered in his supper for the expiatio of

Iohn. 13. 34

1. Iohn. 2.

7. 8.

Heb. 9. 22.

1. Reason.

Heb. 9. 12.

2. Reason.
Heb. 10. 18.

3. Reason.

sinne, his precious and most cōfōrtable
bloud is shed agayne, is poured forth a-
gain: for without bloudshed is no remissō,
it must be a bloudy sacrifice, not a dry sa-
crifice, for whiche sinne is pardoned.
Christ (sayth Paule) by his own bloud
entred once for al into the holy place,
and found eternall redemptiō: so that
all sinne both that is past & that which is
to come in the chosen is & shall be pardo-
ned by his eternall sacrifice, which was
offered once for all on the crosse. And sin
being forgiven as the Apostle telleth by
the vertue of it, there remaineth no more
sacrifice for sinne, but onely a cōmemo-
ration and a memoriall. For the loue of
God, & of our owne soules, let vs keepe
& vse this Sacrament and other in the
Church, as Christ the author of all Sa-
cramentes cōmaundeth. He mencioneth
no such vse, or rather abuse and prophane-
nation. That is a Sacrament, in which
God certifieth vs by some outward and
sensible signe, & he geueth vnto vs some-
what: as for an exāple, in baptisme there
is water, which preacheth vnto vs remis-
sion of sinnes by Christes bloud. Now a
sacrifice is another thyng, for in a sacri-
fice

fice we geue, dedicate, and present some
 thing vnto him. Wherefore the supper of
 the lord is no sacrifice for sin, forasmuch
 as it is a Sacrament. Marke this diffe-
 rence brethren, & be no longer deceived.
 The parable of the thēues teacheth vs
 y^e Chyistes commyng hath disanulled all
 such Priesthood as is called *Sacerdotiū*,
 but *Presbyteriū* remaineth. The Priests
 and Leuites passe by, and leaue the woun-
 ded man, which was robbed goyng from
 Hierusalem to Jericho, vnhelpen, vn-
 prouided for. Is not he succoured onely
 of the Samaritan? The wounded man,
 signifieth all mankynd, who descended
 from Hierusalem to Jericho, when hee
 was expulled out of Paradise into this
 miserable world. For Hierusalem is as
 much to say, as *visio pacis*, or *visio perfe-
 cta*, a peaceable vision of God whiche
 man had in paradise. The thēues that
 robbed and wounded him, were the De-
 uils, that entised him to eate of the treē
 of concupiscence, and robbed him of his
 vnderstandyng, of fre will, of dominion
 and Lordshyp ouer all creatures, of the
 image of God after which he was made,
 and made him after the image of the de-

4. Reason.
 Luke. 10.30

till him selfe. The Priests, the Levites, were not able to helpe him, but onely the Samaritane, y^e is Christ healeth him, and restored him to the Image of God

5. Reason. agayne. Read ouer the foure, fūe, section, nyne, and ten, to the Hebrewes, and thou shalt finde that the marke that S. Paule shooteth at in these Chapters, is onely to fortifie, that all such outward Priesthoode is taken away. Moreover

6. Reason. marke what I say vnto thee: Read ouer all the new Testament, & thou shalt not

The name Priest ought not to be geuen vnto a minister of the Gospill.

finde once this word *Sacerdos*, Priest, applyed or spoken of any one sort of Ministers, as the common sort doe vse it: but when it is referred to the Pharisees, & to such as do appertaine without all doubt to the old Testament, it is referred alwayes to all Christe people, which all be *Sacerdotes* through Christ: & Ministers haue no maner of sacrifice, but common to the laitie, both men and women: that is to say, the sacrifice of thankes geuyng, & the quicke and lyuely oblation of their own bodies: the new Testament requirerh no other sacrifice. I do not meane, that euery man or woman may chynge, marry, purifie women, may louse & bind consci-

consciēces, may distribute the holy Sacramēt: but I meane, that Popish & outward priesthoode is crept into the church of God, agaynst the worde of God, and I doe beleue and confesse no moe orders of Ministers but one, vnder the whiche name of Minister, both Presbiters and Bishops are cōteined, as in the Scriptures appeareth. There be no ministrations, I will not deny, but yet there are in signification all one. The Papistes make vii. orders, Ostiaries or Porters, Readers, Acolites, Exorcistes, Subdeacons, Deacons, and Priestes, but neither of the names of five of them, nor that whiche is meant by the names, nor their creatiō, nor their offices be expressed in the Scriptures. And if I would recite the offices that they them selues assigne, and their forme of creation I thinke no would laugh at them, then allow them. Some of the Doctours write p̄ there were some so called in the church at their daies, but that their offices were such, as they describe, they can not shew out of any Doctour. They haue kept the names, and chaunged the duties and offices, and haue appointed the other du-

1. Tim. 3.
1. Tit. 1.7.
1. Pet. 5.1.

Seven orders of
Papistes
intollerable.

Deacons
office per-
verted by
the papists.

ties, as it is playne, namely in the office of a Deacon, & so they do not onely rack the Scriptures, but also depraue and corrupt the Doctors, to mainteine their dreames & phantasies, and by the name of antiquitie and Fathers, they lead vs from our Father in heauen.

The ix. Chapter.

God is truth: and whether it bee lawfull or honest to lye for any consideration.

Psal. 25. 10.

Psal. 5. 6.

Prou. 6. 17.



God is also full of truth and mercy of whō Dauid witnesseth that all hys wayes or pathes are mercy & truth.

Hee destroyeth all those that forge lyes, & deliteth in such as be true, for he is truth it selfe. Salomō among seuerall thyngs which God hateth, reckoneth lying twise, as that which God abhorreth, affirming also in another place, that a false witnes & lying lips, shall not escape punishment. There be that thinke it lawfull to lye, as the marchaunt man to sell his wares with more aduantage, and the Priscillianistes, who held this opinion that for a great aduantage lying is not forbidden to couer their couetousnes: and to excuse their dayly lying, they

Prou. 19. 5.

Marchant
man.

they make three sortes of lyes, *Iocosum*,
perniciosum, *officiosum*, getting lyes, per-
nicious, & officious, of the whiche they
say two kyndes to be lawfull, honest and
cōmēdable, bringing these exāples. *Nasica* Nasica.
when hee came to *Ennius* the Poetes Ennius.
house to speake with him, *Ennius* hauing
earnest busines, commaunded his mayde
to meete him at the doore, and to say that
he was not within, who knowyng that
her maister had bydden her to say so be-
cause of his businesse, departed. Scone
after it for tuned that *Ennius* came to his
house, & knocking at the doore, enquired
for him. *Nasica* hearing one knock & per-
ceiuing out of a window that it was *En-*
nius, answered with a loud voyce that he
was not at home. But *Ennius* knew his
voyce and came in. Then *Nasica* came
vnto hym and sayd: you are impudent,
for I beleued your mayde that you were
not at home, and will not you beleue me
my selfe? In this exāple be two lyes, one
of *Ennius* mayde at her masters cōmaū-
dement, the other of *Nasica* in the way
of test and myyth, whiche both be defen-
ded to be honest. But I tell you, all lying
is forbiode. *Sara* also is alledged, who Sara.
when Gene. 18. 15

Lyes simply *The Image* *unlawfull.*

Abraham. when she had laughed, denyed it to thre
Gene. 12. 19 men which came vnto Abraham: and hee
Jacob. likewise is brought in for calling his
Gene. 20. 9. wife, his sister. And Jacob the Patriark
Gene. 27. 19 through the fittelty of lying, stole away
35. his fathers blessing, & the title of inheri-
taunce from his elder brother Esau, at
the counsell of his mother Rebecca. The

The mid-
wiues.
Exod. 1. 19.
20. 21.

Act. 5. 4.
Heb. 11. 31.
Iosu. 2. 4.
Iosu. 6. 22.
2. Kyng. 10.
19. 20.

Luke. 24. 28

Scripture recordeth also, y God dealt
well with the midwiues of Egypt, and
made the houses, because with a lye they
hindred the deuillish entet of cruell kyng
Pharao, and preserved the babes of the
Hebryes from death. How is it true the
that he destroyeth all lying lips: Anani-
as & Saphira his wife are slayne for ly-
ing, but Rahab the harlot is rewarded, &
numbred of S. Paule among the sayth-
full, because she by lying saued the mes-
senger of sypes of the Israelites, from
the pursuers of the kyng of Iericho. Je-
hu the kyng of Israell, saying hee had a
great sacrifice to doe vnto Baal, gathe-
ring his priests fro al the coasts of Isra-
ell into one place, murdered the all tho-
row his lie, & is not repproued for y same:
wherfore all lying is not forbidden. We
read of Christ him selfe how hee sayned
that

full.

t to thre
: and hee
yng hys
Patriark
le away
f inheri-
Esau, at
cca. The
od dealt
ypt, and
lye they
ell kyng
es of the
true the
: Anani-
e for ly-
arded, &
he sayth
the mes-
es, from
cho. Je-
ee had a
gathe-
of Isra-
all tho-
p same:
en. We
e sayned
that

By Gods

of God.

word.

that he would go farther then the towne
of Emmaus, And the elect vessel S. Paul
is not abashed to say, he was a Citizē of
Rome, & borne free. With these exāples
lying is mainteined, disceit and falshood
allowed, & named policie and prudence.
But I say vnto you, ye abuse gods word,
ye racke it, ye make it a nose of wax, ye o-
pen it not with the right key, but with a
picklocke: name not subtilty pollicie, nor
lying lest or dutie: all craftie schoffynge,
all profitable lying is damnable. You
byng for the defence of your leasinges.
Rasica, Sara, Abrahā, Jacob, the mid-
wiues of Egypt, Rahab, Iehu, Paul &
Christ. As for Rasica, his saying was a
jest, a merry conceite and no lye. Iestes
& merry cōceites be no lyes, for as much
as they be vttered not to harme, nor, or
hynder any man, but for myrth sake. A
man may affirme that which is false, and
yet make no lye, for to lye, is to affirme
an vnt ruth with a mynde to hurt, en-
damage, and deceiue some man thereby.
Abrahā sayd vnto Abimelech, she is not
my wife: but she is my sister, which was
true, for she was his sister by his father,
but not by hys mother, the daughter of
Aaron

38

Act. 22. 28.

Act. 23. 27.

The Aun-
swere.

Abraham
lyed not.
Gene. 12.

Evill things

The Image

not to be.

Aarō his brother, and consequently of his father, forasmuch as, *Fili filiorū dicitur etiam filij auorū*, the sonnes sonnes, or daughters, are called also the sonnes and daughters of the grandfathers. And so she was Abrahams sister, because she was his fathers daughter: and she was his fathers daughter, because she was his brothers daughter. Wherefore he spake nothyng that was false, but he kept y^e close which was true: saying she was his sister, and not confessing her his wife: the which thing also his sonne Isaac did afterward. But this was no lying to hide the truth, but to affirme y^e which is false. And otherwise Sara lyed in deed, & her example is in that point to be eschued, for many thynges are written, whiche are not to be folowed. The story of Jacob is no lye but a mystery, and the mystery proued true afterward. When his father asked him: who art thou son? he answered, I am Esau thy eldest son: wherby nothing els is meant & signified then y^e which Christ saith: ye shal see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of god, and your selues thrust out, and they shall

To lye
what.

The say-
ing of Ja-
cob is no
lye but a
mystery.

Gene. 27. 19

Luke. 13. 28

to be.

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r of god,
and they
shall

Followed in

of God.

good men.

shall come from the east, and weast, &
north, & south, & sit in the kingdome
of God: & behold, they be last, which
shalbe first, & they be first, which shal-
be last. This thing now is com to passe,
for we are his people, whiche were not
his people, and his beloued, which were
not beloued. S. Paul nameth this a mi-
stery: I would not this mystery should
be hidden from you brethren, least ye
should be wise in your owne cōceites,
for as much as blindnes is partly hap-
pened in Israell, till the fulnes of the
Gētiles be come in. Of these places it
appeareth, p Jacobs saying, I am Esau
thy eldest sonne, is as much to say, as the
last shalbe first, & the first last, which is a
true saying, & no lye, because it is a mi-
stery. For if we cōt misteries to be lyes,
we must count likewise all parables and
metaphors, all tropes & figures, to be no
lesse, in which the meanyng is to be cōsi-
dered, & not the proper significatiō of the
word. Christ is called a Lyon, a rocke, a
dore, a Lambe: the childzen of the kyng-
dome are called good seede, and the wic-
ked tares. The father of heauē is named
a husbandman, and Gods word a sword,
a ham-

39

Rom. 9. 24.
Osc. 2. 23.

Rom. 11. 25

Apoc. 5. 5.
1. Cor. 10. 4
Iohn. 10. 7.
Math. 13. 38
Iohn. 15. 1.
Luke. 22.
Iere. 23. 29.
Psal. 143.
Psal. 38. 5.

The power The Image of Gods word.

a hāmer, a key. Māns lyfe is called a spā,
a shadow. &c. These maner of speeches
be no lyes, but playne demonstratiōs of
hard matters, in easie & comunō termes.
We be taught by the Lyon, rocke, and
doore, whiche we know, what Christ is,
whō we know not: & by the husbandman,
we learne what God the father is. By
the sword, the hammer, the strength of
Gods word: by the key, how it is to be
expounded: by the span, the shadow, the
shortnes of mans lyfe, which be fruitfull
matters. In semblable maner, in this
stoꝝ we learne of Esau, the blindnes of
the Jewes, and of Jacob the yonger, the
fulnes of the Gētiles. Now to speake of
the midwiues of Egypt, and of Rahab,
God did not reward them for their lye,
but for their mercy, because they dealt
kyndely with hys people, for which also
he for gaue them their lye, wherein they
lived vndoubtedly, greuously. For the
mouth which lyeth killeth the soule.
If those midwiues had ben perfect wo-
men, they would haue refused that office
whereunto Pharao appointed them, for
it was to murder the infantes of the Is-
raelites: & Rahab had done better if she
had

d a spā,
 reaches
 acions of
 termes.
 ke, and
 hrist is,
 ndman,
 is. By
 ngth of
 is to be
 dow, the
 fruitfull
 , in this
 ndnes of
 nger, the
 peake of
 Rahab,
 heir lye,
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 which also
 rein they
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 he soule.
 rfect wo-
 hat office
 them, for
 of the Is-
 rret if the
 had

had not lye, but aunswere: I know
 where they be, but because I feare God,
 I will neuer shew it. They could haue
 lost nothynge by this aunswere, although
 they had suffred death therfore. For bles-
 sed be the dead that dye in the Lord. By
 the other way, they gat them houses vpon
 the earth, but this way they might haue
 purchast y house, of whiche it is wrytten:
 blessed be they, which dwell in thy house,
 they shal prayse thee euermore. Stories
 make mention of one *Firminus* Byshop of *Tagasta*,
 who makynge this aunswere in such a case,
 lost naught therby. Whē the Emperour
 sent his officers to search after a certayne mā
 whom he had hiddē, he beyng enquired for
 him, sayd hee would not deny but that he
 had hidden him, because of lying, but y he
 would neuer betray him: for whiche aunswere
 hee was greuouly payned, but no payne could
 cause him to disclose where the mā was. The
 Emperour maruelyng at his steadfastnes
 deliuered him. Iehu in his lying is no more
 to be folowed, thē in the sinne of Ieroboam
 the sonne of Nabat, which made Israell sinne
 to the golde calves in Bethel & Dan. For it is
 wrytten of him, that

Byshop
 Firmus.

2. Kyng. 10.

Parables *The Image* *in Scripture.*

Now Paul
was a Ci-
tizen of
Rome.

Luke. 24. 98

Luke. 16. 19

Luke. 15. 11

1. Cor. 13. 12

that he forced not himselfe to walke in
law of the Lord God of Israell with all
his hart. S. Paule made no lye, for he
was in deed a Citizen of Rome, because
his father was fræ: as at Lodon the chil-
dren of fræ mē be Citizēs and fræ. Now
as cōcerning our sauour Iesus Christ,
God forbid that we should say he lyed, in
whose mouth no guile could be found,
who speaketh of himselfe, I am the way
and the truth. His pretēdyng to go far-
ther was no lying, but a true meanyng,
for he went farther afterward, when he
ascēded vp into heauen in the sight of his
Apostles, which thing onely was mēt by
his pretendyng to goe farther, for it is a
mystery. No mā therfore cā affirme that
Christ lyed, but he that denyeth hym to
haue ascended: many false thynge are
sayned to signifie and teach true thynge
which be no lyes, for they be not spoken
as thynge true, as thynge done, but to
teach vs what we should do, as the nar-
ration of Lazarus & the rich mā, the pa-
rable of him which had ii. sonnes, of the
whiche one abode at home wth his father,
the other went into farre countreys: the
parable of trēs in the booke of Judges
which

ure.

like my
with all
e, for he
because
the chil-
d. Now
Christ,
lyed, in
be found,
the way
to go far-
e anyng,
when he
ght of his
s met by
for it is a
rime that
th hym to
nges are
e thyngs
ot spoken
ne, but to
s the nar-
ā, the pa-
es, of the
is father,
treys: the
of Judges
which

No

of God.

lies.

which spake one to an other, the parable
of the vineyard, of the virgins, of ten
groates, of the shepe, of y^e vnrigheteous
iudge, of mustardsed, & of the Pharisey,
and the Publicane. If all those be lyes,
Christ is a great and notable lyer, who
spake alwayes in parables to the people
the Prophets are lyers, Vea all y^e scrip-
ture is full of lyes, not onely y^e scripture
but all heathē writers vse this maner of
teaching, as *Horatius* making the litle
moule to speake, and *Esopus* geuing lan-
guage to foules, fishes, and foure footed
beastes and yet no any wise man flau-
ndered them at any time of lying.

Thus it is euident that they whiche
maintayne lying, rack the scriptures, &
opē them not with Peters key, but with
a piclock, and that the exāples broughe
for lying, either be no lyes, but iestes, as
Rasica: or misteries, as Jacobs, christs:
or true sayings, as Abrahams, Isaac, &
Paules: or els if they be lyes, as Ennius
mayde, Sara, y^e midwiues Raab, Jehu,
they are earnestly to be escheued, for no
lye is of y^e trueth, and whatsoener is not
of y^e trueth is naught, seing god is truth

41
Iud. 9. 7.
Math. 21.
28.
Math. 25.
32.
Luke. 15. 4.
Lukc. 18. 2.
Math. 13.
31.
Luke. 18. 10

Horatius.
Esopus.

1. Iohn. 2. 7

The x. Chapter.

f. l.

C 60

The Image

God is full of compassion.

of mercie

Pfal. 104.
14-15.



It is also full of mercy, letting the sunne shine vpon good and euill, & sending raine to both sortes. Thou most gracious

Lord bringest forth grasse and herbs for cattel, and food out of the earth: thou geuest vs wine to make our hartes glad, & oyle to cheare our countenance, & bread to strengthe the hart, thou satisfiest all mens desires with good things & specially of those that be merciful, as y onely begottē son maketh proclamation in the mountaine: blessed are the mercifull, for they shal receiue mercy. The earth is ful of thy mercies and it (O lord) reacheth vnto the heauen, no place is empty of thy mercies.

Math. 5. 7.
Pfal. 32.

The Origenistes defend y Gods mercy peaceth into hel, & y all mē, the heuē also shal at lēgth be saued, alēague the

Pfal. 106.
Pfal. 144.
Ecclē. 18. 49

Scripture: His mercy be vpon all his workes, and the mercy of god is vpon all flesh. They be also gods righteousness in iudgement, which they deny to punish sin euerlastingly, for thē y punishment should be greater thē the fault which is tēporall, and hath an end. This

Hel fier

of God.

everlasting.

42

is a mercifull heresie, but God sheweth
no mercy agaynst his trueth. His trueth
sayth: depart frō me ye cursed into e- Math. 25. 41
uerlasting fier, which is prepared for
the deuil & his Angels. No mā cā here
iustly say þ euerlasting fire is takē for a
long fier, albeit the latten word *eternum*,
be sometyme taken so, *Pro diuturno*, for þ
Græke is *εἰς τὸ πρὸς τὸ αἰώνιον*, which
worde is neuer taken but for euermore
worlð without end. As for their argu-
ment that þ punishmēt must be no grea-
ter then þ fault: I answer that our least
fault deserueth euerlasting fier, because
it is cōmitted against God, who is euer-
lasting, albeit the fault be begon and en-
ded in tyme, so that he is more to be con-
sidered, agaynst whose deuine will it is
done, then what is done. For þ scripture
denieth him the kingdome of heauē, that
breaketh one of the least cōmaūdemēts. Math. 5. 19.
Doth it not cry that in hel there is no
redēption? And in death who remē- Psal. 6. 5.
breth thee? And who will geue thee
thāks in hell? And where the tree fal- Preach. 11.
leth there it shall lye. The continuāce
of hell fier is described notably of Chriſt
where he commaūdeth vs to cut of our

The an-
swere.

f. ii.

hand

Hell put for *The Image* *the grave.*

Marke. 9. 43

An Obie-
ction.

Dan. 3. 28.
Psal. 16. 10.

Hell hath
thrice signi-
fications.

Gene. 41.
38.

hand, our foote, and to pluck out our eye,
that is to prefer heauely thinges to our
fathers and mothers, & familiar friends
saying: if thy hand offend thee, cut him
of. It is better for thee to enter into
lyfe maimed, the hauing two hāds to
goe into hel, into fire vnquenchable,
where their worm dyeth not, and the
fire neuer goeth out. What cā be more
plainely, more behemēcly spokē of þ end
les paine of the wicked, theē these wordes
into fire vnquenchable, where their
wormē dyeth not, & the fire neuer goeth
out: which termes in þ same place be re-
peated twise more afterward. If there
be no redemption in hel, how is it writtē
in þ booke of the kinges our Lord bring-
eth folke down into hel, & bringeth
them out agayne? we read also þ Ana-
nia, Azaria, & Misael, blessed þ Lord for
deliuering them out of hel, & sauing the
frō the power of death. This worde hell
in þ first place doth not signifie þ which
is cōmonly ment therby, but a graue or
pit that is digged, for þ Hebrue word is
sheol. If any euill chaunce vnto my
sonne Benjamin in the land whether
you goe, you shall bring downe mine
hore

God perfectly

of God.

righteous.

hore heares with sorrow into hel, that
is, into my graue. In Daniel it signifi-
eth aduersitye, trouble and misery, as in
many other places.

43

The xi. Chapter.

God is full of righteousness: and of the prosper-
itie of euill men, and the affliction of good me

This endles punishment of the wic-
ked is no derogatiō to gods great
mercy, but rather a mirrour of his
righteousnes, for as he is merciful, so is
he righteous, as his mercy endureth for
euer toward the good, so his righteous-
nes endureth no lesse tyme towarde the
euill. David testifieth him to be iust in
all his wayes, & holy in all his works.
By his righteousness he hated Cain, &
sau, and the thiefe on the left hand: & by
his mercy he loued Abel, Jacob, & hym
that hung on the right hād: tho now these
two happened the blindnes of y^e Jewes,
and the fulnes of the Gentils. If he be
vnrightheous, how shal he iudge y^e world?
His saintes iudgements be righteous:
he shutteth the vnrightheous out of hea-
uen, he rewardeth right dealers, where-
fore he himselfe must needs be a righte-
ous God. Thou wilt say: why then doth

Psal. 144. 9.
Gene. 4. 11.
Roma. 9. 13.
Luk. 23. 43.

Roma. 3. 5.

F. iii.

he

Math. 23. 35

Mar. 6. 27.

Math. 26.

1. Cor. 11.

32.

Psal. 119. 11

Esay. 28. 10.

Esay. 26.

he suffer the wicked to prosper, geuing them riches, honour, and childeyn? And why doth he punish the godly with pouertye, sicknes, and all kinde of misery? why doth he suffer wicked Manasses to murder cruelly Esay? Why doth he let Jeremy to be slayne of Apieres, Zacharie of the hye priestes, Iohn Baptist of Herode, Christ of Pilate? Why doth he suffer the Deuill to plague the paciēt man Job, with all kinde of aduersitye? Why will he all good men to beare a crosse in this world. S. Paul telleth vs, whē we are iudged, we are chastened of the Lord, least we be damned with the world. And it is good for me (saith Dauid) that I haue bene in trouble, that I may learne thy statutes. Here two causes be rehearsed, why God layeth affliction, trouble, and the crosse, vpon þ shoulders of his elect, þ they may auoyd damnatiō & learne to kēpe his cōmaundemēts: for trouble geueth vnderstanding. Lord (sayth Esay) in trouble thei cri vnto thee the aduersity which they suffer is a lesson vnto them. Whē the outward mā perisheth, the inward is renued day by day. Moreover,
 God

The godly

of God.

afflicted.

God hath set at the entring of the 44
gardē of pleasure, a Cherubin with a Gene. 3. 24.
fyrre sword, mouing in & out to keep
the way to the tree of life: to whiche there
is no acces, but by affliction which is por-
ter, as it is written: we must enter thro-
row much trouble into the kingdome
of heauen. Therefore God loneth the
whom he troubleth, & he scourgeth e-
uery son that he receiueth: they that
are vnder no correctio are called bas-
tards no sons. Cato whē Pompey was
ouerthrowen of valiant Julius Cesar,
began to be angry wth God thinking him
parciall, but we christē men may not doe
so, knowing aduersitye to be a token of
Gods fauour, an occasion of vnderstan-
ding, a cause of amendmēt. These scrip-
tures teach vs y^t God punisheth his elect
for their eruditio and comodity, not for
any vnrightheousnes, albeit y^e holpest mā
that euer was, deserued a crosse in this
life. His rightheousnes empoueriseth
vs plageth vs, & condemneth vs, & his
mercy enricheth vs, healeth vs & crow-
neth vs. But it is written of Jacob & E-
sau, y^e ere they were borne, ere they had
done good or euil. God loued the one and

Pro. 3. 11.

12.

Heb. 12. 5.

Apoc. 3. 17.

An Obie-
ction.

Rmo. 9. 11.

f. iiii.

hated

The Aun-
swere.
Rom. 9. 21.

Rom. 9. 19.
20.

The cause
is not in
God.

bated the other, which was contrary to
all true iudgemēt. S. Paul in the same
place compareth God to a potter, & men
to clay. The potter hath power ouer
the clay, to make euen of one & the
same lump one vessel vnto honour &
another vnto dishonour. And hath not
God power ouer vs, which be but clay,
that is naught, the children of wrath, to
condemne or to saue? The Latin worde
here declareth more playnly what we be
which is, *Ex eodem luto*, We be all be-
come durt by the fal of the first Adam.
If he croune durt it is his mercy, tho-
row the second Adā. If he condēne it, he
geueth right iudgemēt. Thou wilt say
then, why blameth he vs? For who ca
resist his will. He made the not clay, &
is the childe of death, but after & Image
of God and without sinne: Thou art
durt and clay through the sin of Adam,
not because of thy creation: For God
would haue all mē saued. And why be
they not? & cause is not in him, but in vs
not that we be able to withstā his will,
but because he will saue none agaynst
their will: he will saue all, & is all & will
take it when it is offered them, all that re-
fuse

clay. God doth of God, what he will.

ry to
same
men
ouer
the
ur &
h not
clay,
h, to
oorde
we be
ll be-
dam
tho-
it, he
t say
no ci
ay, y
mage
ou art
dam,
God
hy be
t in vs
r will,
gaynst
y will
at re-
fuse

fuse not the saluatiō of their owne souls
as the Israelites did. For Christ sayeth
vnto them, y he would haue gathered
thē together as the hen gathereth her
chickens vnder her winges, and they
would not, such be not saued, for God
saueth no mā agaynst his will. There is
thē no parcialitye, no vnrighteousnes in
God, whose iudgemēts be vnsearchable
but neuer agaynst iustice: aboue our ca-
pacity, but neuer agaynst equitye. Altho
is able to discus, why some die old, some
young, some in midle age: why some be
poore, some rich, some gentlemen, some
Lords, some kings, some of base stock
and other infinite diuersities. If these
thinges were necessary to be knowen,
god would haue opened thē in this scrip-
tures, but in that he speaketh not of thē,
he iudgeth them vnprofitable for vs to
know: let vs beleue y God worketh all
these thinges and y therefore they must
needes be right and iust because he is the
workmā, not serching thinges aboue our
vnderstandings, but say with S. Paul: O
the deepnes of the riches, & wisdom,
& knowledge of god? how vnserch-
able are his iudgemēts, & his waies
vntrace-

45
Math. 23.
37.
Rom. 11.
33.

The Image

vnttraceable? for who hath knowen the
mind of ꝑ lord, or who was his counseller

The xii. Chapter.

God is full of compassion.

- H**is full of all goodnes, & James
Iacob. 1. 17. witnesseth of him, that euery
Math. 5. 14. good gift is frō aboue, and commeth
1. Cor. 3. downe frō the father of light, ꝑ is, fa-
ther of good men, for they are called
light. *Vos estis lux mūdi*, you are the
Iacob. 1. 5. light of the world. What haue we that
we haue not receiued? He is liberal, pa-
ciet, merciful, wise, strōg, cōstāt, equall,
faythful, magnifical, affable, liberal, ge-
uīng to all men indifferently, & casting
Rom. 2. 4. 1. no man in the tēth. Patient calling vs
Psal. 103. 10 thorow his lōg suffrin vnto repētāce.
Psal. 147. 5. Merciful, not deling with vs after our
sins, nor rewarding vs according to
our wickednes. Wise: for of his wise-
dome David saith: there is no nūber:
Psal. 18. 2. strōg, for he is our bucler, our shield,
our strēgth & defēce the rock of our
might, & castle of our health: Cōstāt
with whom no mā can proue any va-
Iacob. 1. 17. riablenes. Equal, for there is no parcia
Roma. 2. 9. litie with god, there is no Jew, neither
gentile, neither bound nor frē, neither
man

Gods

of God.

mercy.

46

man ne woman, but all be one in Christ
Jesu. Faythfull, for he is a strong God
and a faythfull: stable in all his wordes.

Magnifical, for the work of the Lord is
great & worthy to be praised, the hea-
uens, the Sunne and the starres, the
waters & great fishes therein, are the
work of thy fingers. Affable, exhorting
vs continually to aske, knock, and pray
vnto him, and talking with vs moste
familiarlye, first by holy fathers, his
Prophets and Patriarkes, afterward
by his only begotten son Iesus Christ,
walking here vpon earth, to whome
belongeth all power, maiesty, rule, and
honor. We read of a certē ruler which
called Christ good maister, asking
him, what he should do to obtaine e-
uerlasting lyfe, whom Christ rebuked
saying, why callest thou me good?
none is good saue God only. If God on-
ly be good, then all goodnes is in him.

Gal. 3. 16.

Dent. 7. 9.

Psal. 144. 3.

Psal. 101. 25

Psal. 8. 3.

Math. 7. 7.

Heb. 1. 2.

Luke. 18. 18.

The xiii. Chapter.

GOD onely is immortal, and yet neuerthe-
less, the mindes of men and Angels be im-
mortal.

De



He is without beginning, without ending. How can he haue any beginning, of whome al things take their originall? How can he haue any end, who is of himselfe and by no other thing? Heauen and earth pearisheth, and all that is in them shall fade away as grasse, and as the flower of the field, but our God liueth eternally, who
 Apoc. 1. 11. speaketh of himselfe: I am *Alpha* and *Omega*, the beginning and the ending which is, which was, and which is to come. Paul affirmeth the same vnto
 1. Tim. 6. 16 his disciple Timothy, geuing all honor and rule vnto God, who only hath immortality. If only god haue immortality, why doth Christ forbid vs to feare men, which flea the body, & cannot flea the soule? how is man formed after the Image and similitude of God? How can the immortalitye of the mind be defeeded and of Angels: truely mans soule is immortal, and yet onely God is immortal, for this word (onely) doth not deny this priuiledge to other thinges, as to mans soul, to the Angels, but god is said only to be immortal, as he is sayd only to be
 good

How God
 onely is
 sayd to be
 immortal.

Yonge's.

immortall.

soule

of God.

immortall.

47

good, & only to forgive sin. Mans soul is
immortall, but cleane after an other sort
then God, who only hath immortalitie.
For the scripture testifieth of mans soule
that it dyeth, saying: suffer y^e dead to bu-
ry their dead, that is to say: let the dead
in soule, bury y^e dead in body. It is trou-
bled with affections, with passions, and
subiect to mutability. But so dyeth tho-
row vice, that it ceaseth not to liue in
his own nature: It is so mortall, that it
is also immortal. Wherefore god is only
euermore, immortal euermore, who is
only immutable. And if this interpreta-
tion doe not content thee, heare an other,
That is immortal properly which is
without beginning, without ending. All
creatures haue a beginning, of y^e which
some neuertheless are called immortal
because they haue no ending, as the an-
gels, mans soul, but only god is proper-
ly immortal, who speaketh of himselfe.
I am, which is, which was, which is to
come. This belongeth onely to God
and to none of his creatures, to none of
the workes of his fingers: of which some
may truly say, that they be and are to
come, but not they were, because once
they

Two
kinds of
death.
Math. 8. 12.
Apoc. 10.
14.

Immortal
property.

Apoc. 1. 8.

they were not.

The xiiij. Chapter.

God is the maker of all thynges, wherof he made them. by whom, and who made the world, and of the begynnyng of sinne and cull.



In the begynning **G**od made all things, wherfore he hath no beginning, and that whiche neuer had begynnyng, can not haue endyng. When I say, God

The world
is y^e work-
manship of
the whole
trinite.
Iohn. 1. 3.
Psal. 33. 6.

made all thynges, I meane that the father, the sonne, & the holy spirite formed heauen & earth, angels and men, & all other creatures of nothyng. For of the sonne it is writtē, all things were made by him, and of the holy cōforter: by the word of the Lord, were the heauens made, and all the hostes of them by the breath of his mouth: where the Latin is, *Spiritus*. Yea in the begynnyng of the booke it is written of them both, that they be no creatures: of the sonne in the begynnyng, God created heauen and earth, & is in Christ. For he aunswereth the Jewes askyng what hee was. I am the beginning which speake vnto you, &

Christ ma-
ker therof
Gene. 1. 2.
In the be-
gynnyng.
Iohn. 8. 25.

God.

Christ

of God.

God.

in whose behalfe Dauid speaketh: In þ
beginning of the booke it is witten of
me. Paul to the Hebrues repeteth the
latter text and expoundeth it of Christ.
And *Dixit Deus fiat lux, &c.* God sayd,
be there light, be there a firmament:

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Psal. 10. 8.

Heb. 10. 7.

Gene. 1. 3.

God sayd.

God sayd, let the waters be gathered
together, God sayd, be there lights in
the firmament. This phrase and man-
ner of speaking, is ioyned with the crea-
tion of euery thing. What did God
say: what language did he speake? Did
he speake Greek, Latin, Italian, French
Spanish, English, or Hebrue? Marke
this was no audible voyce, no sounding
or transitory noyse, comming from the
lightes, but God sayd be there light, &
a firmament. &c. þ is to say, God made
these thinges by his sayng, by his word
by his voyce, which is Christ, as it is
witten: In the beginning was the
word, that is, in the father was Christ
and all things were made by it, and no-
thing was made without it, as Moyses
teacheth very wel, repeting these words
Dens dixit, God sayd: in the creation of
euery thing. And why is Christ called
his fathers word? Truly because he is
his

why christ
is named a
word.

Iohn. 1. 1.

Heb. 1. 3.

Iohn. 1. 18.

The holy
spirit is
maker of
the worlde.
Gene. 1. 2.

his image, and no man cometh to the knowledge of the father but by p sonne. And as we doe open, manifest, & declare our minds one to an other by our words and communicatiō, so God is disclosed, opened, and discouered by Christe. No man hath seene God at any time. the only begotten sonne, which is in the bosome of the father, he hath declared him in his sermons, he is sincerely published, & playnely paynted and portraied. For this cause he is surnamed the saying of God, and an audible and transitory word, not properly, but by a metaphore, and borrowed spech. And this transitory word, made all thinges vpholdeth all thinges, gouerneth all thinges. Now touching the holy spirit, we reade in the first Chapter of generation, & *Spiritus domini ferebatur*, the spirit of the Lord was born vpon the waters. Many do expōund by the spirit in this text, the winde but it cā not be takē so for many causes. First p winde is the exhalatiō of spirit of the waters, this was p spirit of God, as the text doth say. Moreover p winde thē was vnnate, vnnade. For I thinke no man will defend p the winde was made before

God.
to the
dome.
clare
words
osed,
piste.
ime.
an the
clared
pub-
trai-
ed the
tran-
meta-
is trā-
oldeth
Now
in the
spiritus
Lord
do ex-
winde
auses.
pirit of
God, as
ade the
inke mo
s. made
efore

Borne upon of God. the waters.

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before the first day, which is made after these wordes. And others do read for *ferrebatnr sup aquas, fonebat, vel excludebat aquas*, the spirit dyd bring forth or hatch the waters, & so in vāde the word signifieth in the Syria tong: wherfore, was borne vpon the waters, is no blast of wind, but a metaphore of the hen, & a borrowed speech. The hen is borne of her egges & sitteth vpon them, & so hatcheth her poung: & so the holy Ghost was borne vpon the waters, sat vpon them, brought forth and hatched all creatures whiche there are called waters. For as it is writ Psal. 104. ten, when thou locest thy spirite goe forth, they are made. Basill who for Basill. his great larnyng was surnamed *Magnus*, expoundeth this text thus, and sayth: that his predecessors tooke it so, and S. Austen is of the same minde, & Philip Melanctho alloweth their interpretation. Augustin Melanctho. Thus it is euident that the vniuersall world is the workmanship of the whole trinitie, whose workes be inseparable: as they be inseparable, and one almighty, eternall, inuisible, vnsearchable God, of one substance and nature, power and might, who gathered the waters together

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G.i.

as

Psal. 104.

2. 3.

Gene. 1. 31.

as it were in a bottell, who maketh the
 cloudes his chariot, and goeth vpon the
 winges of the winde, and who spreadeth
 out heauen like vnto a curtaine. After
 he had finished all his workes, he beheld
 them, and loe they were exceeding good.
 Now there be many things not good, un-
 profitable, unfruitfull, perillous: for
 thornes & thistles prick vs, the gout gra-
 ueth vs, the pockes, the caker consumeth
 vs, the sciatica paineth vs, spalmes, pal-
 lies, feuers annoy vs, serpentes do payson
 vs, flies doe bite vs, Cats doe scrat vs,
 flæs doe eat vs, mountaines weary vs,
 snow noth let vs, thunders do feare vs,
 & Crocodyls do kill our bodies, & the deuil
 our foules. God made not these things,
 for all that he made was good: and if he
 made not these, he made not all thinges.
 The earth bringeth forth thornes & thi-
 sels, & other venemous herbes, not by
 nature, but through the sinne of mā, to
 whom God speaketh: Because thou
 hast obeyed the voyce of thy wife, &
 hast eaten of the tree of which I com-
 manded thee not to eat: Cursed be
 the earth in thy worke. In sorow shalt
 thou eat thereof all the dayes of thy
 life

Some the
 cause of de-
 rourers.

Gene. 3. 14.

life, and it shall beare thornes and
thistles unto thee, and thou shalt eat
the herbes of the field, in the sweat of
thy face shalt thou eate bread. Before
sinne, we read not that the earth brought
forth thistles, bushes, unfruitfull trees,
but greene grasse, fruitfull trees, and her-
bes bearyng wholesome seedes.

The fall of Adam also caused all manner of griefes, paines, sicknesses, diseases, which then began to torment man, when God had said: In sorrow shalt thou eat thereof of all the dayes of thy lyfe. By this word sorrow, all such things be ment and signified. If you aske me why God suffered the earth to bring forth thornes & unfruitfull trees, my answer is, not to punish the earth w^{ch} them, which feeleth no paine, but to admonish vs, of our sin, to put vs in remembrance of our fault, to be a warning vnto vs, as often as we see them, to take heede & we sinne no more. For if he punish the earth for our sins, how much more will he punish vs. Wherefore this memory shall continue vntill the spring of death, which is slaine, be taken away, & vntill that bee brought to passe that is written, death is consumed into victorie. 1. Cor. 15.

02

ry, death where is thy sting? Hel where
 is thy victory? by vnfruitfull trees hee
 warneth vs, that we be not vnfruitfull.
 For as husbandmen forsake their trees,
 not digging, nor watering them whē they
 be barren, but to burne them, eue so God
 ceaseth to poure his blessinges vpon the
 vnfruitfull, for he is a husbandman: har-
 ken what his onely sonne sayth, whō we
 Iohn. 15. 1. are commaunded to heare: I am the true
 vine, & my father is the husbandman.
 Hee that abydeeth not in mee, is cast
 forth as a braunch, & is withered, and
 men gather it and cast it into the fire,
 and it is burned: This fruit wee may
 gather and learne of the vnfruitfull tree.
 By sickness partly he scourgeth vs for
 our sinne, partly he tryeth vs, & learneth
 Eccle. 27. 5. vs his will as it is writtē, the ouen pro-
 ueth the potters vessell, so doth repta-
 tion of trouble, try righteous me. Now
 we are come to those, whiche demaunde
 who made serpentes, Cacobyles, flies,
 wormes, &c. Of which much harme and
 vnprofit cometh. Hereby he who made
 all things: Although they be hurtful vn-
 to vs for our disobedience, yet be they ex-
 cecuting good in their owne nature, and
 pro-

profite vnto the furnishing of the whole
 world no lesse, then the other, whiche we
 resort more profitable and precious. If
 an ignorant man chaunce to goe into a
 cunning mas shop, & happen to see many
 tooles there y^e he knoweth not, he think-
 eth them either to be vnprofitable, or not
 necessary. Euen so we in almighty gods
 shop, which is the world, do iudge many
 thyngs to be nought, because we are ig-
 norant. The Cocodrill, the litle flie, the
 small flie, haue their commonitie, albeit
 we know it not. Our ignorance doth not
 argue Gods workes to be vnprofitable,
 yea Gods glory & wonderfull power is
 more maruelous in making the litle flie
 to heare, to tast, & to feele, with a mouth,
 with legges, wth wynges, a body, the sto-
 marke, the other inward partes, then in
 an elephā: & more maruelous in a frog,
 than in a great Whale, & in a House thā
 in a mighty horse. If thou come in a rich
 mas house, & seest much stuffe, thou thin-
 kest all to be to some purpose, and darrest
 thou iudge that God in his house hath
 made any thing to no purpose? All Gods
 creatures, either be profitable, or hurt-
 full, or not necessary: thanke him for the

God iust in The Image condemnynge.

profitable, take hāve of the hurtfull, and
 questio not, reason not of thyngs not ne-
 cessary. For although thy capacitie can
 not perceiue it, yet God hath made all
 thynges in measure, and number and
 who made weight: hee made not the deuil, for hee
 the deuil. made him an angel, & he made himself a
 deuil by falling, when he fell frō heauen
 as lightening. For the deuil is as much
 to say as an accuser, and a seducer, of the
 Diabolus. *Take word Diabolus*; which signifieth
 Luke. 10. 18. to abuse, to infame, to detest: God
 Apoc. 12. 10. made mā, but he made not mā euill, to be
 made him an Angel, but not a Deuil: he
 made many angels, but they made them
 selves euill, for no fault cometh of him, as
 is written: he behold many thinges,
 Gene. 1. 31. & all that he had made, and seeth they
 were exceeding good. But why did he
 make him an angel, knowing he would
 become a deuil? why did he make of
 Angels innumerable? why many thou-
 sands of men, women, & children, which
 he foresaw that he wāned: Clearly that he
 might declare himself to be righteous in
 punishing the ungodly, as he is meri-
 full in rewarding the good: no man
 blame him therefore, but rather magnifie
 his

his righteousnesse. He compelleth them
not to sinne, for which they are damned.
Should God (because hee foresaw they
would be euill) abstaine from creatyng
them, which is good? is it not lawfull for
him to doe what him listeth with his
owne discretion? his eyes euill because he is
good? Should he not do well in making
them, because they would do ill in offend-
ing him? Of this thyng sake a further
answere in the xii. of the booke of wise-
domes: but let vs returne fro whence we
are strayen, albeit these questions are an-
nexed vnto our purpose. The Smith is
not able to make any thyng wout Iron,
nor the Carpenter without woode, nor
the Tayler without cloth, nor the Sho-
maker without leather, nor the Potter
without clay, but God who is almighty,
made all thynges of nothyng. Before any
thyng was, what could ther be to
make them of, except hee would haue
made them of himselfe? Iesus the sonne
of Sirach saith, *Qui creauit in aeternitate cre-
auit omnia simul*, He hath liued for euer
more made all thynges, *simul*, together.
that is, God made first a confused heape,
called in the Greeke *Chaos*, of nothyng, &

Math. 20.

15.

Wised. 12.

All thynges
were made
of nothyng
together in
six dayes.

Eccle. 18. 1.

Sapient. 12.

Gen. 1.1.

of that heape he formed all things, as it is written: *Qui fecisti mundum ex materia informi*, who hast formed the world of a confused heape. He made this heape altogether, where he saith: in the beginning God created all things, heauē & earth, for y^e heape is called there heauē, and earth, as afterward also it is called the water: the spirite of the Lord was born vpo the waters. So far, no time, no order of dayes is mentioned: afterward, God of this heap in six dayes, shapen all things, so y^e both be true: that god made the world in vi. dayes & y^e he made all things together. This article of creation is necessary to be knowen, for as much as some deny God to be the maker of y^e world, & geueth the glozy thereof to angels, as the *Alemandrians*, *Saturnians*, *Cerinthians*, & also the *Nicolitans*, and it is the first article of our Crede.

The xv. Chapter.

God ruleth the worlde after his prouidence, and how he rested the vii. day.



Her graunt God to be maker of all things, but they suppose, that as the shipwright, when hee hath made the ship,

leaueth

Gods
leau
mo
the h
after
creat
the g
the v
in ea
cure
is w
all b
the p
heau
for
grow
der
barr
chil
bor
wh
reth
fort
to r
mer
blin
care
the
foya

leaueth it to the Mariners & medleth no
 more thereth, & as the carpenter leaueth
 the house þ hee hath made: euen so God
 after he had formed all things, left al his
 creatures to their own gouernaunce, or to
 the gouernaunce of the stars, not rulyng
 the world after his prouidēce, but liuing
 in ease & quietnes, as the Stoikes, Epi-
 cures, & diuers Astrologers, because it
 is wrytten þ on þ vii. day God rested frō
 all his workes. To these I aunswere w
 the Prophet Dauid: God couereth the Psal. 147.8.
 heauen with cloudes, prepareth rayne
 for the earth, maketh the grasse to
 grow vpo the mountaines, geueth fod-
 der vnto the cattell, maketh fast the
 barres of the gates of Siō, blesseth the &.16.
 children within, maketh peace in our
 borders, filleth vs with the floure of
 wheat, geueth vs snow like wool, scat-
 reth the hore frost like ashes, casteth
 forth his ice like morsels, helpeth thē
 to right that susteine wrong, loseth
 men out of prison, geueth sight to the
 blind, raiseth vp them that are fallen;
 careth for straungers, defēdeth the fa-
 therles, succoureth the widow: wher-
 fore he is not an idle God. For as the bo-
 dy

Pfal. 104.
27.

Gene. 33.9.

Gene. 45. 5.

Gene. 50. 20

Act. 7. 13.

Pfal. 104.

Exod. 10. 12

Exod. 7. 20.

Pfal. 78.

Exod. 8. 8.

Exod. 12. 35

Exod. 14.

Exod. 13.

Exod. 16. 13

by liueth through the life of the soule, euen so the worlde continueth by Gods gouernaunce, who ruleth it as the Master doth his seruaunt, without whom it perisheth in the twinkling of an eye. All thynges wayte vpon hym to receiue foode in due season, whē he geueth it them, they gather it, whē he openeth his hand, they are filled with good thyngs, when he hideth his face, they are sorrowfull, if hee take away his breath they dye & are turned agayne to dust. The comō wealth of the Israelites, teacheth vs how wonderfully God prouideth for them, y^e he hath chosen. He preserved Iacob from his brother Esau: he sēt Ioseph into Egypt, to make prouisiō agaynst the vii. deare yeares: he sent darknes amongst the Egyptiās: hee turned their waters into bloud, and slue their fish: their lāds brought forth frogges, flies, lyse, grasshoppers, catterpillers, yea euen in their kynges chambers. He brought them forth of the house of bondage & slavery with siluer and gold, he rebuked the sea & dried it vp, & he led thē through the deep as in the wilderness: he spred out

a cloud to be a couering & fire to geue
light in the night seasō at their desires
came quails and he filled thē with the
bread of heauē, he opened the rocke
of stone, & the waters flowed out, sō
that riuers came into the wildernes,
he dried vp the waters of Iordā, that
the people might Passecouer, he ouer-
threw the wals of Iericho, & made the
sun to stād still, & the day was lēgthe-
ned he slew mighty kyngs, Schō kyng
of the Amorites, & Og king of Basan,
& gaue away their lād for an heritage.

Iosu. 3. 17.
Iosu. 6. 20.

Iosu. 10. 12.

Of s^criptures it doth cōsequently fo-
low ꝑ he gouerneth the world by his pro-
uidence & not by the whēle of fortune or
by force of destinie. For if hee gouerned
thē he gouerneth vs seing ꝑ earth is the
Lords & all that is therein, the cōpass
of the world, & all that dwell therein.

Psal. 135.
11.
Num. 21. 33
Deut. 3. 1.
Iosu. 12. 2.

Psal. 13. 1. 2

But some do say that he gouerned the
Israelites, the sēde of Abraham the cho-
sen generation but not the restōue of the
earth, which he gaue vp to their owne go-
uernance. Therely God ruled all, as he is
Lord of all. For Paul preached to the A-
thenians, that we liue moue and be in
him. He gaue thē also raine, light, corne,
grasse

1. Pet. 2. 9.

Act. 14. 15.
Act. 17. 28.

Iob. 38. 25.

grasse, as he him self teacheth Iob out of a storme, saying: Who deuidereth the aboundance of waters into riuers, or who maketh a way for the stormy weither? that it watereth & moistureth the dry & barren ground, to make grasse grow where no body dwelleth? who is the father of rayne? Or who hath begotten the drops of our dewe, out of whose womb came the ice? Who hath geded the coldnes of the ayre, that the waters are as hard as stones, & lye cōgeled aboute the deepe? Did he not sty by

1. Kyng. 10.
33-34.

Pharao among the Egyptians? & Chadau among the Siriās, Salmanasar among the Amiriās, Nabuchodonozzer among the Babiloniās, Darius among the Medes, Artaxerces among the Parthians, Alexander among the Macedoniās, & Clespasia among

1. Kyng. 19.
35.

the Romaines? In the booke of the kyngs Elias is cōmaūded to annoint Hazaell king of Siria, Iehu of Israhell, & Eliseus to bee Prophet in his rowme. Whereby he teacheth vs, that he maketh Prophetes and kings, and taketh away their kyngdomes, as it is writtē. *Propter iniurias, & iniurias, & diuersos dolos, &c.* Because of vnrighteous dealing, wrōg & diuers

Prou. 81. 2.
Ecclē. 10. 8.

diuers deceits kingdomes shalbe trāslated frō one to another, for the power of the earth, is in the hand of God.

If kynges would earnestly beleue this ~~is~~ is Gods owne voyce, & behold how many kynges hee deposed in the booke of kyngs, & for what causes, they would be as earnest to set forth gods glory, & is, to cause the gospel to be preached througħ their dominions, & to relieue their poore brethren, which be members of the same body that they be, childrē of the same father, & heyes of the same kyngdome & p̄ which is done to them, is done to Christ. as they haue bene diligent, politike, yea rather deceitfull in encreasing their reuenues, in fillyng their hutches w̄ gold and siluer, they would first seeke for the kyngdome of God, & then God would be their castel, & cast all other things byp̄ them, or els he is vntreue of his promise. One being demaūded how a king might rule safely & assuredly, answered: if he deuise good lawes, & see them diligently practised. This is a necessary les̄sō for al Princes, that will liue in quietnes, or p̄ will enioy their crownes with lōg continuance. And a kyng ought to be a father

An exhortation to kynges.

Math. 6. 33.

to

27
to his subiects, not onely to the gentleme,
but rather to his poore comons, for they
haue more neede, he is the head of the as
wel as of the other. What causeth upro-
res, & insurrectiōs, sooner then oppressiō
of the poore: Or what prouoketh y^e wrath
of God more agaynst them: If I weare
demaunded how a king might not onely
passe his time safely, but also all his po-
steritie & offsprynge continue in possessiō of
y^e kingdome, I would answer: if he seeke
y^e glory of God vnfaynedly. For if kyng-
domes be translated for vnrightheousnes,
they are preserued by righteousnesse. If
promotiō come neither fro the East, nor
from the West, but fro the kyng of hea-
uen, the way to atteine it, & to mainteyne
and continue it, is to please the kyng of
heauen. The pacient mā Job sayth: the
almightie God oftentymes for the wic-
kednes and sinne of the people, suffereth
an hypocrite to reigne ouer them. Now
I thinke that there was neuer more god-
ly pretence, more outward shew of holy-
nes, more dissimulation in rulers, than
now is, & this is hipocrisie, & all the peo-
ple be like the rulers I warrant you. I
would wish that all kings would diligent-
ly

ly reade ouer, and earnestly beleue þ̄ cronicles of þ̄ kings, there they should finde that which is writtē: by me kings doe raigne. Cyrus king of Persie, caused a proclamatiō to be made throughout his empyre, that the Lord God of heauē had geuen him all þ̄ kingdomes of þ̄ earth. Is God of lesse ability now to doe these things thē he was? or is he of les knowledge and vnderstāding: but to the matter againe. If he do not gouerne þ̄ world by his prouidence, it is either because he cannot and he is not able, or that he will not, or that he is ignorant what is done here. But there is no ignorance with him, to whome all thinges be naked and manifest, and he lacketh no cunning, for he is almighty, and nothing is impossible to him, and he lacketh no will, for he is full of goodnes, mercy and compassiō, and promisseth plenty of all good things to the godly, and scarcitie to the euill. Wherefore he ruleth all by his prouidēce he causeth thūder, lightning, haile, frost, snow, darknes, lyfe & death, barrennes & fruitfulness, rayne, & faire wether, wind, hunger, battell, peace, and pestilence, as it is writtē, prosperite and aduersitye, lyfe

2. Sam. 12.

13.

1. Kyng. 10.

9.

Prou. 8. 15.

1. Esdr. 1. 3.

God wor-
keth all
thynges to
purposes.
The dyall.

The globe.

lyfe & death, pouertie & riches, come of
the Lord, God sendeth all these thynges
partly to admonish vs of our fraplenes,
partly to punish the ill, & partly to try the
good, as I haue intreated before. I put
case thou knowest not wherfore he orde-
ned many thynges, as thou art ignorant
why he formed thee a man and not a wo-
man, an English man, and no Italian,
were that a iust cause to deny his proui-
dence: Were it not a like thing, as if thou
shouldest deny that I would be at Lodon
at the beginning of Michaelmas terme,
because thou knowest not my sute? We
must thinke almighty God to forme all
thynges to good purposes, albeit his
workes surmount our capacities. When
thou lookest vpon a diall, which declareth how
the day passeth away, thou art moued to
thinke that it is made by art, and not by
chaunce. If one would carry a globe in-
to Irelā, whose dayly turnyngs would
worke the same thing in the Sunne, the
Moone, and the fixe mouable Starres,
whiche is done in heauen euery day and
euery night, which of them would thinke
(in that wild countrey) the Globe to be
made without singular cunning? And do
we

We thinke that God gouerneth þ world
the which cōprehendeth both the dialle &
the globe & the makers of both, by lucke
& fortune: Are the partes gouerned by
reason, framed by art, finished by cūning
& not the whole? Or did Archimides by
art counterfet the mouings of heauen, &
God not rule the same by his prouidēce
If god do not rule it, there is some thing
more mightyer then he, which doth it.
But he is almighty & none is able to cō-
pare w him. Townes, cities, kingdoms
Empires, be gouerned by counsel, much
more the whole. The world is called of
wisemen the city of al creatures. Other-
fore as Athenes, Lacedemon, Genise,
Rome, Paris, London and Yorke, haue
Maiors, Aldermen, Bailifes, & consta-
bles, to gouern them after cosel: Euen
so hath it, but who is able to be Maior
or Constable thereof but the highest: ther-
fore it is only ruled of him. But you wil
say, þ city is not well gouerned, where
vice is maintayned & vertue punished,
as Telamon who denyeth Gods proui-
dence, because good men be paynd & euil
faouored: why was Regulus tormēted of
þ Carthaginians: why did cruel Cinna kill

Townes.
Cities.
Realmes.

An objecti-
on answer-
red.

Telamon.

Regulus.

Cinna.

Marius.

Dionisius.

Diogenes.

H. i.

so

so many noble mē: Why did *C. Marius* slep the good Quene *Catullus*? Why did *Dionisius*, *Pisistratus* and *Phalaris* put so many to death? *Diogenes Cinicus*, was wont to say, that *Harpalus* a strōg thēse hōpō p̄ seases bare witness agaynst God, p̄ he was not mindfull of vs because he continued so long. Albeit this obiection be partly resolued before, yet I wil touch it agayne, that it may be plētifullly confuted, taking an example of *S. Paul*, who vnto the *Philippiās* writeth. It greueth me not to write one thing oftē times for to you it is a sure thing. If *Paul* Gods chosen vessell, to whome he gaue no singular grace thought it nēdēfull to write one thing oftentimes, how much more must we thinke the same of our smal vnderstandings and feeble bryaines which be les able to paynt Gods secrets at one time: When thou seest one exceeding rich and vnderworthy of riches, think not him happy, cōdemne not Gods prouidence, iudge not all thinges to goe by luck & fortune. Remēber *Lazarus* & the rich glutton, p̄ one was cruel, proud, vndermercifull vngracifull, and yet storēd with all thinges: The other humble, meke,

full

Phil. 3. 1.

Lazarus

h not.

Marin
dy did
put so
was
these
God, h
he co:
ion be
much it
confu-
l, who
eueith
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Paul
gaue
full to
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s pro:
goe by
e the
ad, bu
with
eake,
full

God onely

of God.

ruleth.

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full of patience, full of goodnes, & yet of
notable pouerty & sicknes, he did not ac-
cuse God, deny his prouidence, cōplay-
ning to any such words as these: I haue
not greatly sinned agaynst God & yet I
am hūger pined, pained to cold, & puni-
shed to sicknes, but this euill man liueth
in wealth, pleasure ease and health: how
can it be that God is mindfull of vs?
Howe is true h he gouerneth y worlde?
No truly, he tooke it paciētly, he thought
himselke worthy of god rods. Wherefore
he was carped by Angells into Abra-
hams bofome; the rich man was con-
demned to hel torment. The prosper-
riteis of y euill in this life increaseth their
damnation in the other, and the good
haue aduersitye in this worlde that they
be not damned in the worlde to come.
There is a commū saying; the end trieth
y dees many theues in this lyfe liue wel-
thily, many adulterers, many extor-
ners, many Idolaters, many rederlings
&c. Is this a sufficient cause to deny gods
prouidence? No truly. As in the latter day
he dooeth: the good and crowne the
euil; then say that he was mindfull
of vs not, say he is a righteous God,

Luk. 16. 23.

why good
men are al-
slicted.

50

h. ii.

minde.

mindefull of both good and ill, for he
teacheth he no lesse. If therfore thou haue
afflictio in this life, deny not Gods pro-
vidence, but comfort thy selfe with the
example of Lazarus, of Paul, of Christ.
Thinke he punisheth sinne in this lyfe
he thou be not damned for it in the other.
But now I will speake of euill rulers.
God suffereth euill men to reygne ouer
the people, because of their sinne and ab-
hominable liuing, as the comon saying
is: *Qualis populus, talis princeps*. That is
lyke people, lyke prince. He scourgeth
them wth tyrants, because they be a fro-
ward, and ouerthwart generatio, going
astray from him, and starting aside like
a broken bow. The booke of the iudges
registreth, that God left to scourge Is-
raell syue Lordes of the Philistines, and
all the Sydonites, & Hevites, that dwel
in mount Libanon: he spured agaynst
them when they sinned, Chusan, Rasi-
chaim king of Mesopotamia, & Eglon,
king of the Moabites, Jabin, king of
Chanaan, & he suffered Abimelech, a cruel
tyrant to raigne ouer them. Wherefore
was Israell so oft sold into the hands of
the Egyptians, Chaldees, Assyrians, but
for

Jud. 7. 3.

Jud. 4. 1.

for their wickednes: If God spared not
his chofe generatiō, naturall brachies,
and his owne house, will he forbear the
wylde olives: Cinna and Marius, Dio-
nisius and Phalaris, Pisistrates & Har-
palus, were rods & scourges, wherwith
he scourged the heathen for their Idola-
try, shamefull lustes and vnthankfulness
as Chusan, Eglon, and the Philistines;
were vnto the Israelites. If they would
haue forsaken their vicious luying, and
returned vnto God whome they knew
by his workes, but were vnthankfull
not glorifying him as god, he wuld haue
deliuered them from those tiraunts, by
good rulers and magistrates, as he de-
liuered the Israelites frō chusan, Ra-
sachaim king of Mesopotamia, by O-
thoniell & son of Kenes, from Eglon by
Abud, & frō Tabin king of Chanaan, by
Barack & Deboza. Wherefore these ex-
ples doe not deny Gods prouidence, but
prone vs to be sinners and declare his
rightfull iudgements both vpon the Jew
and gentill, yea rather they do establish &
fortifie his gouernance, teaching hym
to be mindfull of al natiōs, in geuing the
good kings for their vertue, or cruel ty-

Iud. 3.
Iud. 4.
Iud. 5.

God

The Image ruleth by.

*Diagoras
atheos.*

Acts. 27. 23.

rauntes for their vice. *Diagoras* he that thought God to be unmindefull of men conning to *Simpstratia*, a friend of his shewed him a table, wherein many were painted which through bowes had escaped shipwack; and were come into the haven, to whome he sayd: but they are not paynted hir bowes, & neuertheles were drowned; ascribing their deliuerance vnto the blindnes of fortune, and not vnto y^e goodnes of God. Doth *Jonas* say sooth *Paul* so in the *Actes*, when he & all that were with him were in ioper by of shipwack: no truely he bideth them be of good comfort, he taketh bread and geueth thanks vnto God who had promissed him by an angel y^e an heare should not fall from the head of any of them. It chaused an other time *Diagoras* sayling vpon the sea, that a great flaw of winde arose; the mariners thought that God had sent the tempest because they had taken him into the ship; & agreed among themselves to cast him into y^e seas, thinking that the they would be quiet. But *Diagoras* desired them to looke about shewing the other ships in needlesse danger, he asked the whether *Diagoras* was in

in those ships also, meaning y^e tempestes
 come not of Gods p^rouidence, but by
 fortune & lucke. How much wiser and
 more likely is the opinion of the noble
 Clark & most excellēt Philosopher Cle-
 anthes, who fortifieth Gods p^rouidence
 with foure reasons. One is because he
 forsaith al things. The secōd, forasmuch
 as he geueth plenty & scarcety, colde and
 heat, corne, encrease of cattell, and infi-
 nite other. The thir d, because he feareth
 vs with thunderboltes,, poureth downe
 houres, hayle, snow, causeth plagues,
 earthquakes, and blasing starres. The
 fourth & greatest, is y^e cōstant turnings
 of the heauen, the maruelous iourneis
 of the sunne, the moone, & the starres, &
 glorious fairenes of them, the comly or-
 der of all thinges. Who entring into a
 schoole whete he seeth all things be done
 in order, will not thinke it to be gouer-
 ned by some wise schoolemaister: if the
 schoole canot kepe a good order without
 a wise schoolemaister, much lesse y^e world
 which cōprehendeth all schooles & schoole-
 maisters. But who is able to be schoole
 master ouer al creatures but God only?
 Wherfore he ruleth them by his p^roui-

Cleantes
 by 4. reasons
 confirmed
 Gods p^ro-
 uidence.

1.

2.

3.

4.

An intro-
duction.

A house.

An army.

A ship.

Gen. 7.

As the scholemaster dooth his scho-
lers. Is not that house best gouerned,
best storied with all thinges necessary,
which is ruled by counsayle: is not þe ar-
my in better case, which hath a wise and
politick Captaine, then þe which hath a
rashe and foolish? The ship likewise, that
hath a singular cunning maister, goeth
safely & assuredly. But nothing is better
ruled then the world, in which the house,
the army and ship be containe, which
of the comely order & great beauty that
is in it, is called of grekes *κοσμος*, & of
the latinistes *Mundus*. If we will search
the holy scriptures, which beare witness
of God, we shall finde that he gouerneth
the whole world, not as kings doe their
realmes, mindfull of weighty matters,
and vnmindful of smal, but þe is mind-
full both of great and smal. The Rauen,
the Storke, the Dule, the Pellican, the
Kite, the Sparow, and the litle Wren,
the Quaille, the Dove, the Swallow, all
fitt-footed beastes, are preserved by his
providēce. Did not al maner of creatures
enter into the Arke by couples at his com-
mandement, & were saued from drown-
ing: Dooth not he puruey meat for the
Rauen,

Not

of God.

destenye.

61

Raue, when his pong flicker about him? Iob. 39. 1. 3.
 Did not they at his comaundement bring 1. Reg. 17. 6.
 head and flesh to Elias beside the brooke Lukc. 12. 24
 Karich? Fiue Sparowes are sold for a
 farthing, & yet none of the be forgot-
 ten of him. He fed his heritage with
 Quailles. He geueth Pellicans, storkes,
 Kites, possessid in y court of this world. Iob. 39. 1.
 He feedeth the Lions whelps in their Dan. 6. 22.
 dens & lurking in their couches. He
 shut their mouthes, that they should
 not hurt his seruaunt Daniell. Yea, he Math. 6. 26.
 numbred the heares of our head, & Agaynst
 clotheth the lilies of the field. I canot late destenye
 here, but somewhat rebuke such as curi- ny of the in
 ously marketh their birth day, and byeth fluēce of the
 star, as if their life, & doings were gouer- stars.
 ned of necessity by the influēce & mouing
 of y stars. They teach y there is such a
 pith & efficacy in y signifier cyrcle, called
 of the Græks *Zodiacos*, that euery part
 thereof hath a seueral, and behemēt ope-
 ration, the which vertue is sūdy and di-
 uers, throughe the seuen moueable stars.
 By it they will all things to be ruled, &
 specially mā: whose head (as they say) is
 gouerned by *Aries*, the necke by *Taurus*,
 the shoulders by *Gemini*, and his fete by
Pisces.

Pisces, which be signes in heauen; so named of the similitude of those thinges þey signifie in earth, suposing almighty God as one tyed wth six dayes labour, the seuenth day to worke no more. And if one be borne vnder *Aries*, they promise him that he shall be rich and wealthy, because weathers be profitable beastes, redyng to their masters euery yere a good flece. If thou were borne vnder *Taurus*, they say thou shalt be a seruaunt, a slaue, a dydger, & an vnderling all thy lyfe, for so much as this beast is yoked in plows and cartes, & set to all dydgerie. And if thou were borne vnder *Scorpius*, they tel thee thou shalt be a murtherer, a theefe, a blasphemer, because þe *Scorpius* is ful of deadly poyson; deducing þe causes of gouernaunce in heaue, of the propertyes of beastes in earth. This opiniō hath caused much idolatry, & geuing þe glory belounging only to God, to þe workes of his fingers. For whē men perswaded themselves þe all thinges were gouerned by stars, they worshipped the sun, þe moon, & the other moueable, & vnmoueable stars: and thinking þe riches come from them they haue not prayed vnto God, of whō only
all

all good gifts are to be desired. The first of Genesis, witnesseth wherefore they are formed & created, not to rule manlyst violently, not to gouerne vs, as the tyrant doth his commons, but *Ut sint in signa, & tempora, & dies, & annos, &c.* To Gen. I. 14. befor signes and seasons, dayes and yeares, to shine vpo the earth, and to deuide light from darkenes. Many would excuse their vicious liuing by the influences, & vertue of y^e stars, saying y^e they constrain them vnto sin, as the seruauant of Zeno the Philosopher blamed his maister for striking him because as he sayd, the stars cōpelled him to sin. If our hyth star cause vs to sin, & to do y^e is honest, wherefore should we be blamed whē we do ill, or prayled whē we do wel, seing it is our nature & fatall destinie to do both, & not in our power to do otherwise: who blameth the sunne, because he burneth the gras of the field, making it wholesome for cattell: who prayleth the water for quenching of mens thirst? Or the Sunne for warming thē? Because they cannot doe otherwise, they are neither prayled, ne blamed: & shal we be blamed or prayled, for y^e which is not in our power

Heb. 1.3. power: If Christ þ lively image of the
 Luke. 10.42 father, prayles Mary Magdalen iustly
 Iohn. 1.14. for chusing the better part, for pouring
 Mark. 14.3. a box of precious oymntment vpon him be-
 Iohn. 18.11. fore his burial, if he iustly reproued Pe-
 ter for counselling him not to come at Je-
 rusalem, & for vsing the temporal sword
 agaynst the seruaunt of the high priests,
 this is an vnttrue doctrine, which taketh
 Mark. 9.44. away both prayse & disprayse. We read
 in þ scripture, þ God hath prepared vn-
 speakeable toymnts for such as breake
 his commaundements. Wherefore doth
 he so, if destiny compell them to sinne?
 If thou be accused before an officer of
 murder, and laiest for thy selfe that thou
 hast done it agaynst thy wil, if thou cast
 proue it, thou art discharged. If þ hang-
 man of Calice put a man to death at the
 commaundement of an officer, he is not
 blamed therefore. Yea mine enemye
 will forgeue me, if I hurt him agaynst
 my will. And will almighty God punish
 vs so greuously, for breking his comaū-
 dements through fate and destiny?

You Iustices, Shryues, Bailiffes, &
 Constables, why presume ye to punishe
 euill doers: if a chiefe come before you,

he

he is not to be blamed, but his destiny: if
 an adulterer, an Idolater, an extor-
 tioner, you can lay nothing to his charge
 but to the starres which cause him to be
 naught, will he, will he. No man esca-
 peth punishment, by laying of destiny for
 him, no officer will accept his answer
 of an evil doer, no master will allow his
 seruant laying this for him, nor the mi-
 stres her mayd, nor y^e scholemaster his
 disciple, nor the marchantman his pre-
 nce: whereof it is euident, that all men
 condemne this dānable opinion by na-
 turall reason in their dedes, albeit the
 wordes of some, sound to the cōtrary. If
 we think all thing to be gouerned by de-
 stiny, we must needs agre to y^e libertines
 which make no differēce betwene good
 and bad, betwene right & wrong, betwē
 light and darkenes, but defend all things
 to be lawfull & honest, calling notable vi-
 ces, vocations commaunded of God. If
 they spy a thiefe they blame him not, but
 exhort him to continue in his vocation.
 They bid y^e haud y^e strong whose applye
 their vocations, for S. Paule sayth: all
 thinges be lawfull vnto him, if vnto
 him, to vs. They groue this doctrine of
 the

Libertines.

1. Cor. 6. 12

F. of Loue
and Liber.
tines leke
a spotles &
finles
Church.
Gene. 1. 25.
1. Ioh. 3. 2.

Iohn. 8. 55.

Mar. 10. 14.

the regeneration, the which they say is a
full recoueraunce by Christ, of y^e which
we lost by Adam. We befoze his faule,
knew no difference betwene good and
ill, but fell by knowledge of good and ill.
Now they say that Christ hath taken a-
way euill, and therefore all y^e we doe is
good: for he that is bozne of him, sinneth
not because his seed remaineth in him, &
he cannot sinne. Whosoener sinneth
hath not sene him, neither hath knowen
him. Wherefoze they that will be y^e sons
and childezen of God, must be lyke vnto
childezen, which neither knowe, nor doe
neither good nor ill. For the kingdome of
God belongeth vnto such. Dosth not fate
a destiny teach y^e same? Nothing is good
ne bad, except it be voluntary; nothing
is to be prayled or dispraysed; nothing
is to be punished or recōpēsed; to take
away all lawes, statutes, actes, procla-
mations, for all me be bozne to obey them
or to breake them. If to obey them, they
need not, if to breake the, they profit not.
But thou wilt answere it is profitable, y^e
actes be put forth, that such as be disobe-
dient, escape not unpunished. O cruell
destiny, whiche both causeth vs to do euill
and

& punisheth vs therfore: Is it not a lyke thing, as if a mā should throw the down hedlong from the top of Poules steeple, and after finding the aline, would all to beate the therfore: I would fayne learn whether all men & women, in the time of the holy man Moë, & the host of Phara which pursued y Israelites, had one fate & destiny: they were destroyed with one kinde of punishment. I would know whether all the Sodomites & Gomorrians were bozne vnder one planet, which all at one time, & after one fashion were consumed with fier falling from heauen.

Exod. 14.

Gene. 19. 24

The Idolaters which worshiped the golden Calf, were slayne therfore. The earth opened her mouth, & swallowed Chozab, Dathan, and Abiram, and all their adherents, for their rebellion and insurrection agaynst Moyses their head and ruler. If all thinges were gouerned by the starres, these mē should haue had diuers punishments, because their destinies were vnylike. Who knoweth not that there haue bene diuers excellent in many facultyes & sciences, & that many were bozne at the same tyme with them, for at al times an infinit nūber are bozne,
and

Exod. 32. 28

Num. 16. 33

& yet we haue none like Homer in Poetry, like Samson in strength, like Aristotle in Philosophie, lyke Salomon in wisdome, like Appelles in painting, like Euclide in Geometry, like Tully in eloquence. There none bozne vnder the same constellation, that our Saviour Christ was. It is likely, that both some of those babes, whiche Herode murdered were bozne at the same tyme, & also diuers in other regions. Stories make relation, that *Anaxagoras* a noble Philosopher was trussed in a footeball, and spurned to death, at the commaundement of a cruell kyng, if it had bene his destinie, it would haue chaunced as well to other bozne vnder the same starre.

Math. 2. 16.

Anaxagoras

why stars appeared at the birth of Christ.
Math. 2. 2.

But you will say, if the starres do not gouerne vs, why did such a notable star appeare when Christ was bozne? A star gouerned his natiuitie, for the wisemen say: *Vidimus enim stellam eius in Oriente.* &c. We haue sene his star in the East. Truly that star was none of the mouable or vnmouable starres, but a new starre, in a new and marueilous case, neuer sene before ne afterward. As we read in the Chronicles, of many widders which

which happened commonly before great
 batailles and conquestes, as in the tyme
 of P. Crassus, and L. Scruola, milke rape-
 ned from heauen. In the tyme of L. Do-
 micus, & C. Lelius, a mayde was borne
 with two heades, foure handes, & foure
 feet. And in the tyme of M. Anthonius
 & P. Dolobella, there was seene a great
 blasing starre, and thre Sunnes: Euen
 so at Chyestes birth, which was wonder-
 full, appeared this star, who as touching
 his diuinitie, had no mother, and concei-
 nyng his humanitie, was borne without
 a father. The wise men whiche moued
 by his starre, came to seeke after Chyest,
 signifie the wisdom of man, whiche in
 matters of religion is foolishnes. Where-
 fore God of his infinite mercy opened
 incarnation of his sonne by this starre,
 and therewith styred þe wise to offer
 to him, *Aurum, thus, & myrram*, Gold
 frankinsence, and mirre. By Gold is
 signified that hee is a kyng, by Frankin-
 sence that he is a God, & by Myrr that
 he is man. If God had not opened it vnto
 them, they could neuer haue known
 his incarnation, the which S. Paul cal-
 leth *Mysterium absconditum a seculis*. A
 miste-

Math. 2. 11.

Colo. 3. 16 mystery hid since the worlde begon;
and since the beginnyng of generati-
ons: but now it is opened to his saintes,
to whom God would make knowne the
glorious riches of his goodnes. For this
cause the starre appeared, and not to go-
uerne all the doynges of our Saviour
Christ violently: All thynges be cast vn-
der his fette, and he made the stars: ther-
fore he is not subiect to the starres. But
because heavenly matters surmount our
capacities; his cōpyng into this world
was declared vnto the Jewes by the Pa-
triarckes, Prophetes, shepheardes, & the
holy word of God, and vnto the Gentils
by this starre, and his Apostles: whiche
starre went befoze the wise and prudent
men, till it came and stode ouer the place
where Christ was. What wise man will
impute all that Christ did afterward to
this star, which after it had brought the
wise men vnto him, appeared no more?
Doe our byth starres cease to appeare
after a certaine space? Doe they stand o-
uer the place where we be borne? Or do
they leaue they accustomed circuit?
Wherefoze it is euident that this star was
ordayned to preache Christ, and not to
fate

.11. 2. 11. 11. 11.

fate and destinie, to serue him, and not
 for him; wha can not be forced, for his
 worketh what he will in heauen & earth;
 and all the world is his workmanship.
 I haue doubt whether this starre were a
 true star, or an Angell, or the holy ghost.
 I leaue euery man in this matter to his
 owne iudgement, so that his verditte dis-
 agree not with the Scripture, but edifie
 and instruct the hearer; neuerthelesse, I
 will talke my simple phantasie therein.

Ther opti-
 mous con-
 ching this
 starre.

If it were a very starre, why shold he
 leaue his accustomed progresse? Or how
 could hee bee a guyde vnto the wise men
 betwene Bethelam and Hierusalem,
 being placed with the other stars in the
 firmament of heauen: We read that the
 Sonne stode vnder Iosue, & went back-
 ward vnder Ezechias; but neuer of no
 starre that left his ordeined circuite, and
 wandred; as one ysoloth his way. Per-
 aduenture an Angell appeared vnto the
 wise men in the likenesse of a starre, for
 they appeare in diuers lykenesses and
 shapes. At mount Oreb an Angell spake
 vnto Moyse out of a bush in the likenes
 of fier, and at Galgal to Iosue the sonne
 of Nun, lyke a man of armes. Helias is

Ios. 10. 13.
 2. Kyng. 20.
 11.
 Angels
 appeare in
 diuers
 shapes.

Exod. 3. 2.
 Ios. 5. 13.

The star Mark. 2. The Image what.

- carped up to heauen in a chariot of fire,
 2. Kyng. 2. and with horses of fire. The chariot and
 11. the horse be the Angells of God, which
 be ministring spirites, accomplishing al
 Gene. 18. 2. his commaundementes. The Angells
 appeare vnto Abraham and Lot; lyke
 three wayfaryng men. Samue and his
 wife saw an Angell talking with them,
 as hee had bene a Prophet. So it may
 well be, that an Angell in the similitude
 of a starre, was a guyde to the wise men.
 For Angels are called stars in the scrip-
 tures, as in the reuelation of Iohn: *Stel-
 la septem Ecclesiarum Angeli*. The seuen
 stars are the Angels of the seuen con-
 gregations. Other thinke that this star
 was neither angell, nor a materiall star,
 but the holy spirite, which opened the in-
 carnatio of Christ; both vnto the Jewes
 and to the Gentils: but vnto the Jewes
 in the likenes of a Dove, and to the Ge-
 ntils in the shape and similitude of a star,
 of whiche Balaam an Astronomer, pro-
 phesied long before, *Orietur Stella ex Ia-
 cob*, there shall come a star of Iacob, that
 is, a shyning lead of the holy Ghost, the
 which shall light the heathen to know-
 ledge of Christ, in the likenes of a star,

as he fell vpon the Apostles in the shape
of fire, Thus much I haue spoken of the
star þ appeared at þ natiuitie of Christ,
because many by it, would proue fate
and destinie. But what (say they) is fate
and destinie? A stedfast and immutable
order of causes, whereby all thinges are
done of necessitie, called in Greke
μυστήριον. True it is, nothyng is done
without a cause, but yet many thynges
may seeme to be done without any neces-
sary cause: for some causes be perfecte, &
some in our iudgemēt againe may seeme
to be vnperfect. Fire causeth heat perfect-
ly, and water cold: but surfitynge cau-
seth sicknesse: a wounde causeth death:
study causeth learnynge vnperfectly: for
a man may surfet, be wounded, and ap-
ply his study, and yet neither bee sicke,
nedy, ne learned, if all causes were ne-
cessary: But presuppose they were, yet
I would deny all thyngs to be ruled by
their necessitie, of fate and destinie: for
almighty God worketh what hee will in
them of his good pleasure. He appeared
vnto Moyses out of a bush in a flame of
fire, and yet the bush consumed not. He
commanded the fire not to hurt Anani-

Acts. 2. 3.

what fate

Perfect
causes,
Vnper-
fect.

Exod. 3. 2.

Dan. 3. 28. as, Azarias, and Misael, & saued them
 Gene. 17. 16 harmeles fro the hote burning oue. Did
 Gene. 18. 14 necessitie of fate & descentie make Sarah
 Luke. 1. & Elizabeth, which were barren & past
 Num. 17. 8: childre, fruitfull: Did descentie make Aa-
 Iosu. 10. 13. rons rod bud, the sunne to go backward,
 Math. 1. 20. a mayd to conceiue, the blind, to see, the
 Math. 9. & deafe to heare, y dead to arise: If almighty
 9. 27. tie God then did all those things, then he
 leaueth not his creatures to bee gouer-
 ned of causes which depen one an other,
 but rulerth them at his pleasure.

Prop. 10. 27
 Salomon witnesseth of God, that he

2. King. 10.
 1.

doth lengthen the lyfe of hys, and shor-
 ten the lyfe of the wicked, saying. The
 feare of the Lord maketh a long life,
 but the yeares of the vngodly shalbe
 shortned. There be many examples of
 this in the Bible. The Prophet Esay
 commaunded kyng Ezechias to put his
 household in an order, because hee shoul-
 dpe out of hand & not lyue, and yet at his
 earnest request, God lengthened his life
 20. yeares. Thus we deny that the crea-
 tures are gouerned by Secrell descentie
 either in their birch, death, or any of their
 actions, but onely by the prouidence of
 God, as the exaples of the Scriptures

con.

concernyng the byrth of Iacob & Eſau,
Phares and Zarah. do witneſſe. For the no-
table byrth of Iacob and Eſau doth con-
fute deſtyny, & deſtroy the influence of the
ſtarres, for they were borne both at one
tyme, in one place, of one womā, by one
man, and yet they were as vnlike as fire
and water, as light & darcknes, as black
and white. So were Phares and Zarah,
two twinnes of the children of Iudas by
his daughter Thamar. Theſe exam-
ples declare deſtyny & influence of the ſtarres,
to be but a fable, yea they ſortifie Gods
prouidence, teachyng him to be a geuer
of diuers graces, vnlike fortunes, and
ſeuerall bleſſynges. I graunt that an
Aſtronomer may tell, by the obſeruatiō
of the ſtarres, to what occupation, to
what eſtate of lyfe euery man is moſt ſit,
moſt apte by nature; but that he can tell
mans fortune by any of his art or cun-
nyng, I deny vtterly: For our lyfe is not
ruled by the mouyng of the ſtarres, but
by Gods prouidence, who worketh all
thynges in heauen and earth.

How then is that true, which is writ-
ten in the booke of generation: *Compleuit
David ſeptimo opus ſuū. & requieuit ab*

Iacob.
Eſau.
Gene. 25. 29

Gene. 38.
28.

33 *winer so opere . &c.* He finished and he rested the vij. day from all his workes, God rested the vii. day from the workes of creation, from forming of new creatures, but not from governing of them.

The Carpenter after he hath finished the house, medleth no more therewith, if God should doe so, all creatures would perish. If mans body can liue without quickenynge of the soule, the world may continue without his prouidence. For he is to the world that the soule is to the body, & more necessary to the gouernance of it, then the soule to the gouernance of the body, forasmuch as he is the master both of soule and body. Thou must not imagine that God was wey with like dayes labour, because hee is sayd to haue rested the seventh day, who made all thynges, and gouerneth the without labour, and resteth without weyynes, for resting signifieth ending. In the seventh day God rested from all his workes, that is, he ended, he finished the creation of the world. Why the doth not the Scripture say, he ended all his workes, but that he rested from them? Truly not without an vrgent cause, for God is sayd to haue rested

sted from all his workes, which he made
 excēdyng good, for because he will geue
 vs rest and quietnes from our trauayle;
 if we will do all good workes as he made
 all thinges excēdyng good. This phrase
 of speakyng is vbled much in y^e scripture,
 of the Apostle, we know not what to de-
 sire as we ought. *Spiritus intercedit pro* Rom.8.27.
nobis gemitibus inenarrabilibus, but the
 spirite maketh intercession mightely
 for vs with gronynge, which can not
 be expressed with tōg. The holy ghost
 doth not grone, but maketh vs to grone
 and lament our synnes: nor make inter-
 cessiō, but stirreth vs vnto prayer. Moy-
 ses vbleth y^e same maner of speakyng vn-
 to y^e Israelites, saying. The Lord your Deut.11.3.
 God proueth you to knowe whether
 you loue him. God doth not tempt his
 to know any thyng thereby, who know-
 eth all thinges, but to make thē to know
 how much they loue him. He crieth vnto
 Abraham, Now I know that thou fea- Gene.22.12
 rest God, in that thou hast not spared
 thine onely sonne for my sake, that is,
 I haue made thē to know. So he is said
 to haue rested because he wil make vs to
 rest with him in glory. If we endeavour
 our

The Image

our selues to folow him in goodnes, who made nothyng, but it was good. Alther-
foze this resting of God doth rather e-
stablish his prouidēce then make against
it, declaryng him to be myndfull of good
men, and to haue prepared thē a resting
place where they shall behold his glori-
ous cōtēnaūce euermore, for he is cal-
led in Latin *Deus*, in Græke *Θεός* and *τὸ*
θεῖον (which word signifieth to runne) be-
cause he hasteth vnto euery place, to go-
uerne & order all creatures, or els to see
& behold because he beholdeth al things.

The xvi. Chapter.

¶ God onely knoweth all thynges.

Wised. 19. 1.



So we be sufficiently taught,
that God is y^e worker of all
thynges, so if we searche the
Scriptures, we shall finde

that he onely knoweth all thynges, and
is ignorant of nothyng, as Iesus the
sonne of Syrach witnesseth: The Lord
knoweth all science. The knowledge
of men is vniuerselle, & encreaseth by dili-
gence, for the mortall & corruptible bo-
dy is heauy vnto y^e soule, & our earthly
masson kepeth down vnderstandyng, so
that we can not perfectly iudge of earthly
thyngs,

Eccle. 43.

Wised. 9. 11.

God knoweth

of God.

all.

thyngs, much lesse of heauenly matters. 70
Angels haue a more plerifull knowledge Marke. 12.
then we, & yet they bee ignorant of ma- 32.
ny thynges, as of the last day and houre,
which y father knoweth onely, but God
knoweth all thynges perfectly, who is the Wisd. 8. 8.
Lord of knowledge, whose wisdom can Eccle. 42.
tell thynges that are past, and discern
thyngs to come. The workes of all flesh
are before him and there is nothyng
hid from his eyes, his wisdom knoweth
the subtilty of wordes, & can expound
darcke sentences. Hee seeketh out the
ground of y hart, & vnderstandeth all ima-
ginations. No thought may escape him,
neither may any word be hyd from him.
He called vnto Adam & sayd vnto hym: Gene. 3. 9.
Adā ubi es, where art thou? not because
he was ignorant, but to teach him what
hee had lost, and to moue him vnto ear-
nest repentance for his sinne. After like Gene. 4. 9.
soe hee asked Cain, where is Abell thy
brother? not soe to learne that he knew
not, but soe to punish and dismay him.
The Scripture telleth that *Penituit* How God
Deū quod hominem fecisset in terra: God is sayd to
repented that hee had made man vp- repent
on the earth, and sorrowed in his hart Gene. 6. 6.
who

1. Sam. 15.

35.

who repenteth also of makynge of Saul
kyng of the Israelites. He is sayd to re-
pent, not that he is ignorant of thyngs
to come, who foresaw that Saul, and all
mankynd would become abhominable;
but when we chaunge and goe astray frō
him, or returne to him, & are either pu-
nished for our sinne, or rewarded of his
mercy. After the first sort he repented of
makynge mankynd, of makynge disobe-
dient Saul kyng, and of the chusing of the
Iewes, who once were y^e people of God,
& now the members of Antichrist. After
the other sort, y^e heathen are become the
worshippers of God through the fauou-
rable regard of Iesus Christ, whiche
once were the sonnes of wrath, and the
sheepe goyng astray: Through it y^e tray-
tor Judas lost his Apostleship & is iustly
damned in hell, and the theefe after great
robbery is deliuered from the crosse and
mercifully crowned in paradise. This
chaunge from good to ill, or from ill to
good, whiche is done by the secret & most
rightfull iudgemētes of almighty God,
in the scripture is called his repētaunce,
and the chaunge is in vs, and not in him.
David a man accordyng to Gods hart
desire

desire, witnesseth of him, saying: The generation which is to come shalbe told
 to the Lord, they shall tell his righteousness. He doth not say the Lord shalbe
 told to the generatiō, but the generatiō to the Lord: of which wordes we can not
 gather, þ any thyng is told God, where-
 of he is ignorant, that he may know it,
 but that he is told þ whiche he knoweth
 already, as the angels tell vnto him our
 prayers & almes deedes, and as we shew
 God our grief, & what we desire in our
 prayers. Raphael one of the vii. angels,
 that stand befoze God, sayth vnto Tobie: Tob. 12. 15.
 I haue offered thy prayer before the Lord, Psal. 104. 4.
 whereby is ment that they be mi- Heb. 1. 14.
 nistryng spirites, for their sakes, which
 shall be heyres of saluatiō, not that God
 learneth our neede by thē, who knoweth
 what is necessary for vs, befoze we aske
 it of him, neuerthelesse hee willeth vs to
 aske that we may receiue, as it is writ-
 ten: Aske and it shalbe geue you. Eue- Math. 6. 6.
 ryone that asketh receiueth, and he Math. 7. 7.
 that seeketh findeth, and to him that Luke. 11. 9.
 knocketh, it shalbe opened. 10.

After this sort S. Paul is to be takē
 saying: *Petitiones vestre innotescāt apud*
Deum,

Phil. 4. 6.

Collo. 4. 2.

Deu, let your requestes be knowen vnto
 God. Why doest thou maruel that God
 is shewed y^e he knoweth, seying that men
 oftentymes are told of other, that which
 they knew before. If thou mislike this
 expositiō, heare another. These wordes,
 the generation to come shalbe told the
 Lord, bee as much to say as the Lord
 shall bee praysed in it, for to tell vnto
 the Lord, is to praise, knowledge & mag-
 nifie hym, as to lyue vnto the Lord, to
 eate vnto the Lord. S. Paule expoundeth
 eating to y^e Lord, to be geuing of thāks,
 and prayling him when thou eatest: say-
 ing, he that eateth doth it to the Lord,
 for he geueth God thanks. If doyng
 to the Lord be geuing of thanks, as S.
 Paule declareth: saying, he doth it to the
 Lord, for he geueth thanks; then of ne-
 cessitie telling to the Lord, is thākyng of
 him, forasmuch as all tellpng is doyng.
 We read of y^e sonne of God in the reue-
 latiō of Iohn, that he hath eyes like the
 flame of fire, and on his head many
 crownes, & a name writte that none
 knew but he him selfe. If none knew it
 but hee him selfe, the father knoweth it
 not: wherof foloweth, that God knoweth
 not

Rom. 14. 6.

Apoc. 19.

God
 knoweth
 not

not all things. To this I aunswere, be-
cause the father & Christ be one, that the
father knoweth it for as much as Christ
knoweth it, nor the text doth not exclude
the father from the knowledge therof: say-
ing none knoweth it, but he himselfe, for
the Latin is, *Nemo scit*, that is, no mā Marke. 13.
knoweth. Whereouer this saying no mā 32.
knoweth it but he himselfe, teacheth vs,
that onely his diuinitie knoweth it, not
his humanitie, for he is excluded by these
words, no mā knoweth it. But Christs
diuinitie is his fathers diuinitie who both
are all one by nature not by persō, where-
fore that whiche Christ knoweth the fa-
ther knoweth also. This text doth not
diminish the fathers knowledge, but ra-
ther establissheth onely God to know all
things, saying he onely he himself know-
eth this name: where by these words (he
himselfe) we are compelled to vnderstand
the diuinitie, the nature and maiestie of
God, to know it onely, and Christs hu-
manitie to be ignoraunt of it: which also
doth not know the last day.

The xvii. Chapter.

God onely for giueth liue: Our pardoning,
what it is: the losing & bindyng of Ministers.
He



It is said also onely to forgene sinne, who ditiueth away our offences like the clouds, & misdeedes, as the mistes: the Lord

Esay. 44. 24

Eloy. 43. 11.

sayth, I am euē he onely, that for myne own selues sake, do away thine offences, & forget thy sinnes. The vnsaythfull Jewes acknowledge this, laying blasphemy to our Saniour Chyistes charge, because he said to one sicke of the

Marke. 2. 5.

palsie: Sonne thy sinnes bee forgiven thee. Likewise when he forgaueth many sinnes to Mary Magdalene, in the house of Simon, bicause she loued much, they

Luke. 7. 47.

aske who is he which forgaueth sinnes also? The stifnecked Jewes found fault with Christ, in forgauyng of sinnes, because they beleued not hym to bee God, to whom that onely belongeth and to no creature. For who can forgiue sinnes, but God onely: they should rather haue gathered him to be very God, thā a blasphemer, forasmuch as hee proueth this to belong vnto him vpon the earth restoring strength and health vnto the sickeman, to carry his bed home, whence he was brought of foure mē. Whē he sayth of Mary Magdalene washyng his feet with

Mary
Magda-
len.

with

with teares, and wpying them with her
 heares. *Remittuntur ei peccata multa, quoniam dilexit multum.* Many sinnes are
 forgeuher, becaule she loued much.
 We may not think that loue causeth re-
 mission of sinnes, but that remission of
 sins causeth loue. For that our loue fo-
 loweth & goeth not before. Christ decla-
 reth in the same place, saying: He that
 hath much fogueu, loueth more, &
 to whom lesse is forgeuen, he loueth
 lesse. Dorch not Christ here manifestly
 teach, & gods forgeuing, engendreth in
 vs much loue or litle: if we examine the
 circumstance of the place, and ponder
 it diligently, we shall finde it to be no o-
 therwise. Simon, who had Christ vnto
 his house, is offended that Mary Mag-
 dalen touched Christ, and marueyleth
 that he will suffer a misliuing woman to
 be so homely with him, as to washe his
 feet, and annoynt them: Christ therfore
 say vnto him: Many sinnes are forge-
 uen her because she loueth much: to
 whom lesse is forgeuen, he loueth lesse,
 as if he should say: Symon, thou art of-
 fended that I let a sinfull woman touch
 me: be no more offended, she is no lon-
 ger

Gods re-
 mission go-
 eth before
 our loue.

ger a sinfull womā, for I haue forgiven
 her many finnes, and because many sins
 are forgiven her, she loueth much. For
 he, to whome much is forgiven, loueth
 more: wherefore maruell not that I let
 an honest womā, which hath her finnes
 forgiven her, and therefore loueth me
 greatly, touch me: maruel not that I let
 a penitent woman washe my feete, wype
 the with her heares, & annointe y same.
 I would the cleargy and laity would
 Wash Christ. What is that: truely to be
 penitēt for their ill liuing, to mourne, to
 wepe, to lament their couetousnes and
 greedy ambitio, their pluralities of per-
 sonages, non residences, ferming of bene-
 fices, corquots, negligēce in their voca-
 tions, and absence from their cures. *Ve
 mihi, quia tacui.* Wo be vnto me for hol-
 ding my peace. All men and womē, pea-
 kings quēnes, lordes, & lappes, followe
 good Mary Magdalen in this poynt: &
 cry out, call not vnto her, pray for vs,
 pray for vs. But the deuill is crafty, he
 maketh vs omit to followe the sanctes, for
 which their liues were written, and per-
 swadeth vs by his ministers, which be
 heretikes, to pray vnto saintes, which be

To wash
 Christ.

Wives in
 the min-
 isterial
 table.

whelpes vs. This is the true meaning
of these wordes, not that her loue went
beside to deserue, or to be a cause of re-
mission of sinnes, but that she might be-
nefitly wash Christ; whome she loued
much, for her sins pardoned. The para-
ble of two debtors, declarerh this to be
true; by which Christ proueth vnto So-
mon; the great loue that she bare vnto
him. For if the better to whome the cre-
ditor forgaueth 500. ducats, loueth him
better then he to whome he forgaueth
but fifty, the Mary loued Christ hartely
who blotted out all her sinnes. Doe not
the betteres loue the creditor, because of
his liberalitie? Euen so Mary was not
forguen through the merite of her loue,
but she loued because she was forguen.
Christ witnesseth that the creditour for-
gaue his debtors, whē they had nothing
to pay. What is this, but that almighty
God pardoneth our sinnes, not for any
crime of loue in vs, but of his tender and
gracious fauour? For we are p debtors,
and he is p liberal creditor, but how shal
we and were p phrase of scripture, which
sayeth that many sins were forgiven her
because she loued much? Doe we not vse

Math. 6. 12.
How we
doe forgive
one another

Rom. 6. 13.

Ephc. 4. 26.

Eccle. 18. 1. 2

to say, somer is nigh, because þ trees blou
somet: and yet the blossoming of the trees
doth not cause somer, but somer causeth
the. So winter causeth cold, & not colde
winter, & yet we complain of winter be-
cause it is so cold, so we say þ tree is good
because the fruit is good. But Christ tea-
ching his disciples to pray, willetteth the
to ask pardon of God, as they pardon o-
ther: for if we forgive other men their
trespasses, our heavenly father will also
forgive us. Wherefore, it is not a thing
belonging onely to God. Man is sayd to
forgive his neighbour, not by pardo-
ning the everlasting punishment, which
is the reward of all sinne, and is pardo-
ned neither of thy neighbour, ne yet of
the priest, but of God alone, but by re-
fraining his anger, by pacifying him-
selfe, by aswaging his fury: So Paul
sheweth what our forgiving is, saying:
Let not the sunne go down vpo your
wrath. He that seeketh vengeance
(sayth Syache) shall finde vengeance
of the Lord. To sake vengeance is
not to forgive thy neighbour, but this
vengeance is nothing but a displeasure
in this lyfe, wherefore to forgive, is to
sake

Fa
sake
not
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wh
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lab
Aft
forg
not
seve
luge
Chr
God
whic
ange
crow
is to
kille
down
Som
Lond
first
perue
Christ
not tr
trespa
by forg
million
better

take no vengeance in this lyfe, we haue
 nothing a doo with the other lyfe. After
 this sort Christ commaundeth the Tewes Math. 5. 23.
 whē they offer any gift at the altar, if
 they be out with their brethré, first to Math. 18. 23
 labour a recōciliation, & thē to offer.
 After this sort S. Peter is chargen to
 forgeue his brother sinning against him
 not only seue times, but seue ty times
 seue times. This commaundement be-
 longeth also vnto vs, for S. Peter asketh
 Christ in the name of a congregation
 God onely forgeueth the punishment
 which is prepared for the deuill and his
 angels, and for ill liuing men, as he only
 crowne such as he forgeueth. Of who
 is it spoken but of God only: The Lord
 killeth and maketh aliue, bringeth
 downe to hel, and fetcheth vp againe. 1. Sam. 2. 6.
 Deut. 32. 39.
 Some also reason of this place in the
 Lordes preyer, that we must forgeue
 first, and then aske forgeuenes of God,
 peruerting the true meaning thereof,
 Christ teaching vs to pray for pardon of
 our trespasses, as we forgeue thō that
 trespass agaynt vs, meaneth not that Math. 6. 12.
 by forgeuing we merite or deserue re-
 mission of our misdoedes (for we be all Math. 18. 25
 debtors vnto God, some of v C. pence,

and some of I. and haue nothing to pay)
no rather he certifieth our weakē sayth
by these wordes, & biideth vs to be well
assured, that God forgeueth vs, as we
be sure that we forgeue other, making
our pardoning a signe, a tokē that God
pardoneth vs, & not a cause thercof. For
except God forgeue vs first, & pāure the
deu of his blessing vpon vs, our nature
will not forgeue, but reuenge & punish.
The example of the seruant whiche
ought his maister. D. talēts, who was
first forgeuen the whole debt, and after
imprisoned because he forgate not his
fellow, maketh nothing agaynst this in-
terpretation. For he was first released
and pardoned, but afterwarde when he
would not pardon his fellow, he became
a dettour vnto God agayne, and was
throwne into prison. For when thou
sayest forgeue me, as I forgeue them
that trespasse agaynst me, thou makest
a promise to GOD if he be mercifull to
thee, to be mercifull vnto thy brother: the
which thing if thou doe, ascertayne thy
selfe, that God hath melted thy sinnes,
as the fire doth the waxe, and let thy do-
ing be a token vnto thy conscience that
thou

thou art in his fauour. This is the cause why Christ taught his to pray thus, not that our remission deserueth any thing at Gods hand, who geueth vs all things thorow Christ, in whose name whatsoeuer we aske, we shall haue it. He that asketh forgiveness of God, and can not enforce his hart to forgive his brother, let him thinke y he hath asked, but not received because he asked amisse, and that he rather kindleth Gods wrath and indignation agaynst him, then pacifie it.

Iam. 4. 3.

For he deserueth forgiveness, as he forgiveth. If he can not finde in his hart to forgive his fellow, but layeth hād on him and taketh him by the thyoate, & casteth him into prison, let him thinke that God will deliuer him lyke wise vnto the ioyler for breaking his promise, til payment be made: for sinne is called debt in scripture because a punishment is due for it. For this cause we are commaunded to aske forgiveness as we forgive, that it may be a seale vnto vs, a tokē & a certificate of Gods mercy and fauour, or of his displeasure and anger.

Extremitie forbiddeth.

This I haue spoken partly constrained by my matter, and partly because Ste-

R. iiii.

phen

How mi-
niſters doe
forgeue and
retaine ſin.
Mat. 16. 19.

Rom. 4. 15.

ph^e Wincheſter ſtraineth this place for
the iuſtification of woꝝkes. As euery pri-
uate mā forgeueth his brother, ſo much
more the miniſters of Gods woꝝd haue
power to doe y^e ſame, for to them belon-
geth forgeuing & retayning; binding &
loſing of y^e whole congregation to them
Chriſt gaue the keyes of y^e kingdome of
heauen. How then doth God onely for-
geue ſin? Truly they are onely miniſters
for the forgeuenes, and preachers of his
mercy, or of his wrath. Their forgeuing
and loſing, is to declare y^e ſweet & com-
table promiſes, that are made thorough
Jeſus Chriſt in gods booke to ſuch as be
penitent, and their binding & retayning
is to preach y^e lawe, which cauſeth an-
ger to ſuch as be vnpenitēt. Or their
loſing is to declare befoꝝe y^e congrega-
tiō, y^e God forgeueth y^e beleuing, & their
binding is to ſhew, y^e God will not par-
don the unbeleuing, becauſe they are
without purpoſe to amend and refoꝝme
their liuinges. The cōmon ſort ſuppoſe
that God forgeueth them, as ſone as the
miniſter layeth his handes vpon their
heades, although they returne to their
old lining. Be not deceiued, except thou
repent

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repent, he hath no auctorite to forgene
 the: for he is a minister of forgiveness who is for-
 onely to such as repent & wil amend; his geuen and
 commissiō stretcheth no further. If thou when.
 from the bottome of thy hart, be sorre
 for thy trespas, if thou be without all de-
 sire to lyme, if thou earnestly minde to a
 mend, God forgueeth thee before thou
 come at y minister, who first cleansed the
 man fro leprosy, & after comaunded him Math. 8. 1.
 to shew him to the priest, for a witnes to Mar. 1. 40.
 the congregatiō: So he raised Lazarus Luke. 5. 12.
 first, & afterward had his disciples lost Iohn. 11. 44
 his graue bondes. As the priest of y olde
 law made the lepers cleane or uncleane:
 so bindeth and vnbindeth, forgueeth and
 receybeth, curseth and blesseth, the mini-
 sters of the new lawe.

They put the name of God vpon the Num. 6. 22.
 people, but he onely doth blesse thē, they
 minister the sacrament of forgiveness,
 but he only doth forgue: as S. Paul for-
 tifieth vnto y Corinthians, saying: ney-
 ther is he that plātech any thing, nei-
 ther he that watereth, but god which
 geueth the increase. As an embassadoz
 maketh peace w a strange king, to whō
 he is set with a message, but they which

K. b.

beare

beare witness of peace make it not, no
more doe they forgene sin, but be witness
thereof, that God pardoneth them
through the ambassage of Jesus Christ,
who is our high Ambassadour: Where-
fore Paul calleth the preaching of peace
tidings of the gospell, ministratiō of
spirit, and righteousnes, and he nameth
the preaching of the law, ministratiō of
death and damnation: by which two he
meaneth nothing els but losing and bin-
ding, as he teacheth vs, binding and lo-
sing him that helde his fathers wife. The
Anabaptistes and Donatists teach, that
evil ministers can not lose, because God
saith that he heareth not sinners: I
graue peace beareth not their prayers,
yet peace of the minister doth not disanull
the sweete promises which are made to
such as repent and beleue Christ, be he
good or bad. God performeth peace wordes
spoken of him, not presuming beyonde
his commission. Doth Gods mercy de-
pend of the goodnes of the minister: then
our sayth can not be steadfast and sure, but
wauering and vncertaine, forasmuch as
no man can discern who is a good mini-
ster: for he that saith good, may be an
hypocrite

2. Cor. 3. 67.

1. Cor 5. 5.
Against the
Anabap.

Iohn 9. 31.

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hypocrite. The Scribes and Phariseis were euil ministers, & yet were we commaunded to beleue thē, what soeuer they say, sitting in Moses seate: y is, as long as they teach Moses, & not their owne inuentions. Sacramentes be seales. Doth not the seale make print, whether it be of gold, silver, or Iron: If it seale deeper or shallower, that which is sealed, is cause therof, not the stuffe: So the difference is in them, which come to y minister, & not in the ministratiō of y good or euill, which both make one print, for ministratiō is a seale. Why doth Paule rebuke the Corinthiāns because one sayd he helde of Paule, another sayd, he was of Apollo: but because they thought the vertue of the sacramentes to hang of the worthines of the minister. If their worthynes or unworthynes make the sacraments effectuell, or not, thē of two good the more worthy, maketh thē more effectuell, & it were better to be christened of John, than of Thomas or Jude: better to be sent of Cephas then of Timothy: better to receaue y cōmunion at Pauls hand than of Apollo: but their ministratiō differeth not, & we are forbidden to reioyce

1. Cor. 3. 4.

worthines
of Sacra-
ment doe
not depend
on the per-
son that ad-
ministreth.

what the
Key is.
Mat. 16. 19

John. 10. 21.
Math. 10. 28

Luke. 22. 27

reioyce in men: for neither he that planteth is any thing, neither he þ watreth, wherefore al hāgeth of god, who geueth the encrease, who onely for geueth sin, & not of the worthines or unworthines of the minister. The key which Christ promised vnto Peter, saying: *Tibi dabo claves regni celorum*: To thee I will geue the keyes of the kingdome of heauē, (who answered in that behalfe of all, as well as all were asked) is Gods holy worde, wherwith the minister bindeth and vnbinding vs, as the key doth shut and open the doore. The Papists expound the keyes to signifie a general authority and supremacy graunted vnto Peter, aboue the other Apostles, and all kinges, the which now they geue to their greatier of Rome as to the onely successor of Peter. To these I answer þ Christ gaue none of his Apostles farther authority then he had himselfe: for when he sendeth them he sayth: As my father send me, so I send you. Wherefore was he sent? Not to be ministred vnto, but to minister vnto ether. The people woulde haue made him their king and head, but he refused it: he payd tribute to Cesar at

Caper:

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Capernaum: he was a minister of circumcission many yeares: he sayth vnto him, which desired part of his brothers inheritance: Who made me a iudge or deuider ouer you? Therefore the keyes be no temporall authoritie. Hath the disciple a farther authoritie then his maister? Or is the seruaunt aboue his Lord? Christ commaundeth Peter to pay tribute vnto Cesar, to put vp his sword, who in the actes sendeth not other, but he himselfe is sent of the Apostles to lay handes vpon the in Samaria; which beleued thorough the preaching of Philip, and he is asked a count afterward, why he went & ate with y^e vncircumcised: he appointed no man in y^e roome of Judas, but all the Apostles chose two indifferently, and cast lottes, beseeching God to temper them, that the lot might fall on the most ablest. Therefore he was not head of Apostles, kinges and Emperours, but a fellow minister, as he witnesseth of himselfe, saying: I exhort the ministers among you, which am their fellow minister. *Albertus Pighius*, y^e bishop of Romes chiefe Knight in his controuersie of the cōgregation, peruerteth the

Math. 17. 27
Rom. 13. 1

Luke. 12. 14

Math. 20. 24
Math. 17. 27.

Iohn. 18. 22.
Act. 31. 24-15.

Act. 11. 3.
Act. 1. 26.

1. Pet. 5. 1.

the scriptures, to proue y^e Christ; at his
 departing made him head of the Church
 and general shepheard of the flock. First
 touching the keyes, he sayeth, that the ci-
 uill lawiers, with y^e keyes, geue possessio
 of house, burrow, town, and citie: As for
 an example, King Henry the eight, of
 most famous memory, was made Lorde
 of Bullain, when they deliuered y^e keyes
 thereof to his maiesty. Whereouer Christ
 commonly calleth his church *Regnum*, a
 kingdome or Monarchie. If it be a
 kingdome, sayth *Pighius*, one must be
 head therof, not many: for that is a king
 dome, where one gouerneth. If one must
 be head, who is that but he and his suc-
 cessours, that had y^e keyes of y^e kingdome
 geue him: These be reasons of deceitfull
 vanitie, and after the ordinaunces of the
 world, and not after Christ, of which S.
 Paule warneth the Colossians to take
 heede. Among lawyers, possession & do-
 minion is geue by the key, but we must
 learne what the key is, of him that gaue
 it, and not of lawyers, who telleth vs
 what the key is, saying: Wo be to you
 lawyers: For ye haue taken away that
 key of knowledge. Where no man can

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deny but that by the key of knowledge
 Gods word is ment & signified, which
 is the onely key geuen to the Apostles.
 This is the key, wherewith the mini-
 sters are commaunded to lose, and to
 bind, to forgeue & to retayn, to bles
 & to curse. The bishop of Rome, losing
 & iustifying men through traditiōs and
 ceremonies, not with the key of Gods
 word, hath not Peters key, but a pick-
 lock, of wh he boisteth himselfe to be head
 of y church. This key is y 2. Testamēt
 which Christ commaunded his Apostles to
 preach to al natiōs, & because there be 2.
 Testamēts he calleth the keyes. For e-
 uery Scribe of this kingdome bringeth
 forth of his treasure, things both new &
 old, new things y is the swete tidings
 of the Gospell, to vnbinde vs, and old
 things that is the old Testaments Mo-
 ses law to binde vs: and euery minister
 hath this key as wel as Peter. If Peter
 be head of y church because it is a king-
 dome, & scriptures are to be expounded
 after the law & ordinaūces of the world,
 then Peters some shoulde haue bene
 head after his father: or if he had no
 sonne, the next of his kindred, not the
 Pope

Math. 16.
19.

Mat. 13. 32.

Every mi-
 nister hath
 Peters
 keye.

Math. 28.
20.

2. Pet. 5. 1.
Mat. 16. 18.

Christ is
the rock.
Math. 16. 18

Pope: For in all kingdomes, the sonne
of the next of the kindred is heire to the
crowne. But neither Peter, nor y^e Pope
be heads thereof, nor no other vpon the
earth: but the euerlasting Iesus Christ,
who needeth no heir, who hath promised
to be present with his congregation vnto
the worldes end, who nameth his co-
gregatiō a kingdome, not that he made
Peter Lord ouer vs, or the Pope, but
because he is Lord, and we haue promi-
sed obedience vnto him. Peter calleth
him our chiefe shepheard, & forbiddeth
priestes to be Lordes ouer the parishes.
The Pope sayth, that Peter is the rock
vpon which the congregatiō is founded
and then he will be Peters heir, because
Peter was once at Rome. But y^e scrip-
tures, which are the true touchstone to
examine all interpretations by, teach vs
that Christ is the rock, and not Peter
when he sayth vnto Christ, thou art the
sonne of the liuing God, and is an-
swered Thou art Peter, and vpon this
rocke I will build my congregation:
These wordes, vpon this rocke, are not
to be vnderstand of Peter, who was so
inconstant, that he denyed his maister
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chuse, but of Christ who is the sonne of
 the living God: as S. Paul teacheth us
 saying, *Petra autem erat Christus*: That
 is, Christ was the rocke, whom in an o-
 ther place he calleth our foundation, and
 sayth: No man can lay another founda-
 tion. If no man can lay another founda-
 tion, then Peter is not the foundation.
 The scriptures vse to liken Christ to the
 congregation, to a bridgrome and his
 wife: for he is called *þ* bridgrome, & the
 Church is called his spouse. Wherefore
 S. Paul maketh matrimony a high mys-
 tery: The husband appointeth no other
 to be head ouer his wife, but he onely is
 her head: for els she should be vnder two
 heads, and more death Christ ouer the
 congregatiõ, to which he is onely hus-
 band, and a ielous busbãd. If Peter be
 generall head, & the Pope after him, the
 congregatiõ is married to many husbands,
 & hath many heads, contrary to the order
 of honorable wedlocke. Christ onely is
 the way, the way, the truth, and the life,
 the true vine: so he onely is the rocke and
 foundation, in whom every building
 coupled together groweth vp to an holy
 temple in the Lord: as Peter witnesseth

1. Cor. 10.

4.

1. Cor. 3. 11

Cantic. 1. 6.

& 2. 14. 17.

Ephes. 5. 23.

& 32.

Ephes. 1. 22.

23.

Iohn. 11. 29

Iohn. 15. 1.

Iohn. 14. 6.

Ephes. 2. 21.

1. Pet. 2. 4. calling him a living & head corner stone, disallowed of men, but chosen of God, refused of builders, & upholding the building, & it fall not flat upon the ground. In the same place, Peter calleth Christ the rock & not himselfe. If you looke for the selfe same word. But Papistes reply, & we all as living stones, are made a spiritual house by Christ. Why the say they, may not Peter be the stone, whom Christ named Cephas; which is by interpretation, a stone? This text graunteth other to be the stone as well as Peter; for it is generally spoke of all Christ men. If thou be not a stone, thou hast no fellowship with Christ. He named Peter Cephas, that is a stone, because when he beleued him to be Messias, he became a stone of the congregation: As hee gaue Bonarg^r to name which is the sonnes of thunder, to James and John; not that they were to be thunders and preachers of Gods word. And yet bringing forth Christ, in whom he beleued through his preaching. Christ welcomed him in most sweet wordes, saying: Thou art Symon the sonne of Ionas; thou shalt be called
- John. 1. 42.
- Marke. 3. 17
- John. 1. 42.

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Christ onely the of God. *head stone.*

led Cephas, which is by interpretation a stone. What meaneth Christ by these wordes but this: Symon, before thou wast the sonne of Jonas, that is, the sonne of death, as thy father's was, thou shalt no more be so, but a stone of my congregation, for which I am come to suffer, because thou beleeuest in me. This is Christes meaning, not that Peter is the stone, whereon we be builded; but a stone of the building, a sheepe whiche is lost, and recovered agayne, a member of his congregation. Christ onely is the stone whereon the building is founded. We are small stones of the building founded on him, he onely is the rocke whiche sanctifieth his Church from rapine, floudes, and the wyndes; from hell gates, from sinne & death, as he teacheth vs saying. He that heareth my word, and doth therafter, is like a man that builded on a rocke. *Math. 7. 24.* Some may vnderstand this text otherwise, that Christ called Peter a stone, not that hee onely is that, but in the behalfe of the whole congregation. If Peter were not head of the Church why doth Christ aske him this: *Petre Iohn. 21. 15* whether hee loued hym, and *16. 17.*

L. ij.

com.

Peter denied thise The Image Therefore.

why christ
biddeth
Peter
thise, frede
my sheepe.

commaund him onely thise to fede his
shepe: Lo, sayth the Romanistes, here is
he made head of y^e Church. Here Christ
going to his father, committeth the con-
gregatio to his gouernaunce. This place
doth not establishe Peters supremacie,
but rather deny it, for as much as Christ
geueth him no commaundement, no au-
thoritie, but such as belongeth to all the
Apostles, bidding him shew his loue in
feeding his flocke, and preaching him.
For no man will preache hym whom he
loueth not. Doth not he geue like com-
maundement to all the Apostles saying:
Goe and preache throughout all the
world, and to all creatures. Then why
doth hee aske Peter onely thise, and co-
maunde hym thise, and not the others.
He asked him thise, because he denyer
him thise, that his thre naves might be
recompensed with thre confessions. So
Augustine sayth vpon this place; This
confessions are required for thre naves.
That the tongue might doe as much for
loue, as it dyd for feare. And Cyrillus
sayth the same. They expounde it thus;
not for Peters primacie. But I will
speake this more playnely; Christ dyd
aske

Math. 28.

19.

Marke. 16.

15.

Augustin.

Cirillus.

alke & commaunde Peter thrise, for two
 causes: the one was that by his confession,
 the rest of the Apostles shoulde knowe,
 that he was restored into fauour agayn;
 from which he had fallen: The other is,
 that all me might learne by Peter, what
 thyng is most necessary in a Preacher,

what is
 most neces-
 sary in a
 preacher.
 1. Cor. 4. 2.

But who is saythfull to him, who he lo-
 ueth not: Howeuer, diligēce is required
 in a preacher: as S. Paule teacheth his
 beloued sonne Timot. Preach thou the
 word: be feruent, be it in season or out
 of season: improve, controll, exhort
 with all long sufferieng, and doctrine.
 What thing causeth diligēce so much as
 louethrough loue shed abroad in our hart
 by y^e holy ghost all things are made easie
 and swete vnto vs, whiche before were
 both hard & vnplesant. For loue suffe-
 reth al things, beleueth all things, ho-
 peth all things, endureth all thynges.
 There is a commō saying that nothyng
 is hard to him, which loueth. Loue ma-
 keth labour, trauel & paine, light & swete

2. Tim. 4. 2.

1. Cor. 13. 4

Rom. 5. 8.

Act. 5. 40.

2. Cor. 11.

24. 25.

Heb. 11. 35.

36.

to the hūter, yea, in snow & foule wether,
in cold and frost, at all seasons. But they
which loue not the pastime neither will,
ne can abyde such paynes as to runne
through thicke & thinne, to leape hedges,
& ditches. &c. Through loue Christ was
sent of his father & humbled him selfe to
our nature, & was whipt, scorned, wound-
ed & slayne for our sins as it is wrytten:
God setterh forth his loue towards vs,
forasmuch as while we were yet sin-
ners, Christ dyed for vs. These things
were sweet & pleasaunt vnto Christ. Tho-
rough loue, y Apostles reioyce that they
are beaten, in the Actes. Through loue,
S. Paule was beaten w rods, was oftē
in hūger, in watching, in thirst, in labor,
in cold, in nakednes, oftē in perils of rob-
bery, in perils of wildernes in perils of
sea, in perils of false brethren. Through
loue, many holy mē haue bene burnt for
y truth, racked, stoned, hewen in sonder,
slayne with swordes, hunger pyned, and
drowned. Fire & water is not moze ne-
cessary for the preseruatiō of this terri-
nall life, thē loue in a preacher, which is
the mother of faithfulness, of diligence, of
patiēce, & of all vertue. Alle read in the
them

them, how Christ befoze he sent his disciples to preach, examined the what they thought of him, saying, who say ye that I am? not that he was ignorant thereof, from whom nothing is hidden, but to geue an example to our Bishops, to lay handes suddenly vpon no man, and to try their doctrine, to examine their learnynges, for learning also is a qualitie most necessarie in a Preacher. So in this place hee examineth Peter whether he loue him, because loue is so necessary, I would wish that our Magistrates, and the ouerscers of Israell would set this example of our Sauour Christ befoze their eyes, and diligently follow it. The captaine goyng to battell mustreth, gathering many together, and chooseth out the most ablest to serue his Prince. What merchant man will take any to bee his apprentice, vnles he haue certaine qualities, necessary for his occupation. Col- ligeners in theyr elections pose theyr scholars, assaye theyr wittes, trye their learnyngs, aske their conditions, befoze they chosse them. If Bishops applyed their vocations as diligently as other do their occupatiōs, the heritage of *Loz* ministers.

Math. 16.

13.
1. Tim. 5. 22

Learnynge
most neces-
sarie in a
Preacher.
1. Tim. 3. 2.
Titus. 1. 9.
Ignorance
in Mini-
sters intol-
erable.

1.

2.

3.

Bishops
negligence &
cause of ig-
norant
ministers.

Demosthe-
nes.

None rest-
tidence in
the minister
intollera-
ble.

should be in much better case, his Vine-
yard should not be rooted vp, & destroyed
with beastes of the field. The hill of Sion
would wax greene & beautifull. The no-
ble Orator Demosthenes was wot to say
that he was greatly ashamed of his small
study, whē he considered þ great paynes,
which Artificers tooke at Athens to get
money, and that hee was moued to more
earnest study thereby. Haue not þ ouer-
seers of the house of Israell much more
cause to be abashed for their great negli-
gence: They follow not the Noble cap-
taine, which mustreth befoze he goeth to
war; & chuseth out tall and able men, but
they send all that come, and refuse none,
they esteeme preaching often & diligēty
to be agaynst their honour and dignitie:
they allure learned mē from their cures
& make them stewarves of their landes.
They geue them benefice vpon benefice,
but they will not suffer them to come at
their parishes to preach, to exhort, to in-
struct. And this practise is custoinable,
not onely in them, but in the most part of
great men and women. For commonly
they take beneficed mē to be there chap-
laynes, and cause them to lye from their
bene-

benefices, the which whē they haue done
a good while in their seruice, then they
geue thē an other benefice for their pay-
nes, and thē cause them to lye from two
benefices, and after from thre, and then
from foure, and to put holy water swin-
gers in their rowmes & cures. I speake
not this agaynst all Lordes & Bpshops,
but agaynst vnpreaching prelates, & co-
uetous Lordes, which finde their chap-
laines at y^e costes of poore parishes, & not
of their own landes. Well, y^e bloud of all
soules y^e perish for lacke of instructiō (my
Lords) shall fal on your heads, beware &
amend betymes. Geue your chaplaynes
sufficiēt wages, & pil not poore parishes.
I accuse no man, euery mans conscience
at the last day, before y^e barre of the ter-
rible iudge, shall either deliuer & quite,
or condemne and cast him. But *Pighius*
replieth farther for Peters supremacie,
because Christ sheweth him that Sa-
than desired to sifte all the Apostles and
biddeh him strengthen them, saying:
Simon Simon, beholde Sathan hath
desired to sifte you as it were wheate,
but I haue prayed for thee, that thy
sayth sayle not, whē thou art conuer-
ted,

Unprea-
ching and
couetous
Bpshops
reproued.

Luke. 22. 31

ted, strengthen then thy brethren.

Math. 16.
21.

Math. 24.
25.

Math. 26.
31.
Zach. 13. 7.

Before trouble, Christ vseth to geue his disciples warnyng, y they be not dismayed, mazed, or discouraged, but armed with patience, as in tellyng them that he must goe to Ierusalem, and be slayne of the high Priests & Lawyers, in shewing the destructiō of Salomons temple & tokens of the latter dayes. And wherfore he shewed them, he teacheth saying, but see that ye bee not troubled and take heed, I haue told you before. In mount Oliuet, he sheweth them that all they shalbe offended by him the night following, as it was wrytten: I will smite the shepheard, and the sheepe of the flocke shall be scattered abroad. That whiche was sayd to the all in mount Oliuet, is spokē now seuerally vnto Peter, because hee had more neede of warnyng then the rest, because he offended more, because hee trusted much in him selfe. Therefore Christ sayth: Simon, Simon, beholde Sathan hath desired to siftte you, but I haue prayed for thee. The meanyng of which wordes is: the deuill shall busely tempt you all at the tyme of my passion, & specially that Peter more then

the all the rest, he shal not preuaile, for I haue prayed for the, trust not in thynne own strength but in my prayer, vnlesse I had prayed, thou shouldest haue bene the soune of damnation, and not haue repented. For it is written, the Lord turned backe and looked vpon Peter, & then he went out & wept bitterly. He denyed him once and wept not, for the Lord had not looked vpon him. He denyed him againe & wept not: for Christ did not yett look vpon him. When he denied him the thirde time, Christes looke moued him to lament his offence with aboundant teares. But there riseth a question, whether Christ looked vpon him wth corporall eyes, and admonished him visibily or not? If we read the Gospell diligently, we shall finde, that Christ was in a chamber within, and many about him whiche spat in his face, & buffeted him with their fistes, and that the Apostle Peter was without in the hall, sometyme sittynge, sometyme standynge at the fire with the seruantes, as all the Euangelistes agree. Wherefoze, Christ did not looke on him with corporall eyes: but as he looked vpon the low degree of his handmayd, that is

How christ
looked vpon
Peter, cor-
porally or
spiritually.

Luke. 1. 48. to say: He did helpe him with his mercy,
secretly: He touched his hart: he visited
him with his inward grace, whiche caus-
ed him to poure forth outward teares.
He biddeth him strengthen his brethren,
when he is converted, not as head of the
but as a labourer in his Vineyard: For
these wordes, strengthē thy brethren, be as
much to say, as feede my sheepe, preach y^e
glad tidings of y^e Gospel, which strength-
neth the sicke soule as it is writtē: Man
Math. 4. 4. shall not lyue by bread onely, but by
euery word that commeth out of the
mouth of God. Dauid witnesseth, & ex-
periēce teacheth vs, y^e bread comfōrteth,
& strengthneth the hart of man, & yet the
life is more worth the bread, and the
body more of value then any meate.
Psal. 104. Therefore these wordes giue no autho-
ritie to him aboue y^e rest of the Apostles,
but rather be a narration of his fall, tho-
rough presumptiō, & of his rising agayn
onely by Christ. If Peter were head of
the Church, yet that doth not stablish the
popes supremacy, vnlesse he cā shew Pe-
ters last will, & lawfull testament, wher-
in this is geuē him. I haue spokē this of
the primacy, partly because y^e Papistes,
with

with subtilie & crafty reasonyng, & wrong
leauening of the scriptures, allure & con-
sciences of many, into this damnable o-
pinion, partly also beyng occasioned of
my matter, for he hath presumed many
yeares to forgeue the sinnes of such as
would geue hym money, to lase and to
blesse them, & to curse & hold the sinnes
of them, which were agaynst his mynde,
accorpyng to S. Paules prophesying,
he shall sit in the temple of God, and
shew him selfe as God: What is to sit
in the temple of God, & boast him selfe as
God: but to reigne in the consciences of
men, & to take vpon him that which be-
longeth onely to God: Now to make a
bryef rehearsall of this matter, there be
foure thyngs necessary to be knowne co-
cerning remission of sinnes, Who forge-
ueth the sinne: wherefore or for whom, by
whom to whom. The scripture answer-
eth these foure questions. We learne
who forgeueth sinne of it, saying: Who
can forgeue sinne, but God onely? And
for who we are pardoned our misdoings,
S. Paule teacheth vs, writyng to his
cōtreymen of Christ: For this cause is
he mediatur of the new Testament,
that

2. Thess. 2.4

Marke. 2. 7

God only The Image forgueeth.

- Heb. 9. 15.** that through death, which chanced for redemption of those transgressions that were in the first Testament, they which were called, might receive the promise of eternall inheritance: And
- Rom. 8. 32.** to the Romaines: He which spared not his owne sonne, but gaue him for vs all: how will hee not with him geue vs all thynges also? If God geue vs all thynges for Christes sake, we haue remission of our sinnes also by hym, by whom God forgueeth. Christ telleth vs, saying: Whose sinnes ye forgeue shall be forgiven, and whose ye hold shall be holden, which wordes he spoke to Ministers. Sometime he doth forgeue without the certificat of the minister, for he is not bounde to his Sacramentes, but doth what he will & how he will.
- Act. 9. 3. 4.** Paule after he had heard Christ speake, was sent to a minister, yet he was lightened from aboue before Ananias, who layd handes on him, knew thereof. The
- Luke. 23. 40** theefe whiche hung on the right hand, was straight caried into Paradiſe, without any ceremony of ministratio, which God hath ordeined for our infirmities, not that it is a necessary meane vnto him.

Now

Now hee promisseth forgiveness to all
those whiche repent and intend to lead a
new conuersation, and to make their bo-
dies a lively, holy, and acceptable sacri-
fice vnto him, as the commyng of Iohn Math. 3. 2.
the Christener before our saviour Christ Luke. 3. 4.
teacheth vs; who began his preachyng
at repentaunce, saying: repent, for the
kingdome of heauen is at hand. He bap-
tised many in Bethabara beyond Ior-
dan, but they confessed their sinnes first.
He reuiled the Pharisees & Saduces, &
had them vnder frutes worthy of repen-
taunce. Christ also when it was told him
that Herode had layd hands on Iohn, co-
mmyng to the coastes of Zabulon, & Nap- Mark. 1. 14
thalim began with the same, & not onely
that, but he commaundeth his Apostles
to begyn with it, when he doth authorize
them to preach. He sendeth by and by af-
ter the other tenenty to preach y^e same. I
woulde our Magistrates were as diligent
in sendyng forth preachers: but they haue
no leasure to muse of the comon wealth,
they are so greedy of priuate wealth. In
the Actes: warty beyng pricked in theyr
hartes through Peters preachyng, aske
him and the other Apostles, what they
should

Marke. 6. 7.
Math. 10. 1.
Luke. 9. 1.
Luke. 10. 2.

Act. 2. 37. should doe to achieve and get remission of their sinnes, & Peter aunswereth them, saying: Repent and be baptised every one of you in the name of Iesus Christ, for remission of sinnes. Of these textes and examples it is evident that God doth not forgive our sinnes; pardon our trespasses, & wipe out our misdoes and offences unlesse we have an earnest purpose & fervent mynde to crucifie our old man, & to become new borne & sweet bread, albeit the minister lay handes on vs as a Tymes: for he regardeth & hath not the ceremony of ministration, searching the bottome and ground of it, and trying the reines, rewarding every man according to the fruite of his counsels.

The xxij. Chapter
God onely is almighty: and whether hee can sinne, doe as hee, with other moe properties.



The next property belonging to the maiestie of the Godhead, is that hee is almighty, and can do what him list in heave & earth, as the booke of wisdom telleth us: Vnto thy almightie hand, that made the world of naught, or as

other

other translate, of a confused heape, it was not yppossible to send among the a heape of Beares or wood Lyons, or cruel beastes of a straunge kind, such as are ynknowen, spouting fire, or casting out of a smoking breath, and shooting horrible sparks out of their eyes, whiche not onely destroy them with hurting, but also kill them with their horrible looking. Like as the small thing, that the ballaunce weigheth, so is the worlde before him, yea as a drop of the morning dew, that falleth downe vpon the earth, for he hath power of all thinges. The glorious and famous deliuerance of Israell shew his had to be almighty, his arme to be strong and infinite, who rayled by Pharaon for this onely purpose, to shew his might on him, & that his name to his power & righteousnes might be declared throughout all the world. He punisheth the vngodly that would not know him, in strange matters, hailes, raines, frogs, lice, flies, moen sores, grasshoppers, darkenes, he drowned Pharaon in the red sea, and led his people through the middle thereof, he fed them with angels food, & sent

Exod. 9.

Rom. 9. 17.

Exod. 7. 8 &c.

Sapi. 16. 3.

trinitas

140 140

141 140 140

140 140

Luk. i. 34.

Mark. 10. 25

whether
God can
sinne or lye
or not.

them heare from heauen. He toke away
the heritage of kings and gaue it them.
We read that the angell answered the
holy virgin Mary asking how she should
conceiue, when she knew no man, that
the power of the highest should ouerha-
dow her, and that by the same power her
cousin Elizabeth should haue a sonne in
her age, for with God can nothing be
impossible, Christ sayth: It is easier for a
great Camel to go through the eye of
a needle, then for a rich man to enter
into the kingdome of heauē: notwith-
standing many rich men haue entred
thether as Abraham, Isaac and Jacob,
king Dami, the paterne man Job, in the
old Testament: and Sathew, Zachary
and Ioseph of Arimathe in the new.
We may gather then, that God can easi-
ly cause a mighty Camel to go thorow
eye of a fine neyle: wherefore all thinges
be possible to him, as Iesus teacheth his
disciples y^e with me to be impossible, but
not with God, for in him all thinges are
possible. Some deny him to be almighty,
for he cā not lye he cā not ly, he cā not
be deceiued, he can not ly. Yea rather he
is almighty, because these thinges haue
no stroke in him, which bee infirmities
not

not powers & include a certain mekenes
 & feblenes, & no omnipotēcy. If he could
 either sinne or dye, or be deluded and lye
 he were not almighty: for he that sin-
 neth, becommeth the seruaunt of sinne.
 Remēber ye not (sayth Paul) that to Rom. 6. 16.
 whoso euer ye comant your selues
 as seruauntes to obey, his seruauntes
 ye are to whome ye obey, whether it
 be of sin vnto death, or of obedience
 vnto righteousnes: Christ also answē-
 reth the Jewes, denying that they were Iohn. 8. 34.
 bound, but Abrahams sēde: verely I
 say vnto you, whoso euer committeth
 sin, is the seruaunt of sinne. S. Augu-
 stine a noble mēber of y^e christian cōgre-
 gatio sayth: *Magna Dei potentia est non*
posse metiri. It is a great power of God,
 that he cā not ly. The same may be said
 of deceiuing, of all sinne, of dying, the s^h
 can not be in God, because he is almighty.
 Other reply that we can doe manye
 thinges, which the deitye can not: As
 walke, speake, eate, and drinke, to which
 I answer, that albeit God by himselfe
 doe not these thinges, yet he worketh the
 all in his creatures: For he maketh the
 to walke, speake, eate, and drinke. If he

Augustine.

P. 11.

should

saye

not

should do these things in his owne nature, he should be like unto man, and is not almighty. Christ is certainly a man, whose soune was veyed with a humane spirit, & all things are possible to him that be leueth: much more all things are possible unto God. But thou wilt say: If I beleue, nothing is impossible unto me, the only God is not almighty. Nothing is impossible unto beleuers, notwithstanding they be not almighty, because they can do nothing of themselves, which is an infirmity, and no almightines, but true, moue, & be in him. S. Paul in his letter unto the Philippi. sayth that he can both cast down himself, & excede, be hungry, and suffer need, yea, that he can do all thing but thorow the helpe of Christ which strengtheth him without whom we can do nothing. Wherefore, Christ is almighty, and therefore God by nature, not by occupation only. We read in Paul to the Heb. *Impossible est eis qui semel* &c. That it is impossible, that they which were once lightned, & haue tasted of the heauely gift & were become partakers of the holy ghost &c. If they fall, should be remued

Mark. 10. 27

M. S. 201

Phil. 4. 13.

... 201

Heb. 6. 4. 5.

6. &c.

Heb. 10. 26.

1. Iohn. 5. 16

agayne

agayne unto repentaunce, crucifying
unto themselves agayne the sonne of
God, and making a mocke of him. If
this be impossible, wher is gods almight
ty hand & omnipotent arme? Impossible
in this text is not to be take for y^e which
can not be or come to passe, but for that
which seldom and very hardly is done,
for Paul speaketh the very same thing
again straight way in a similitude, that
the earth, which drinketh in the raine
that cometh off vpon it, and bring-
erth forth hearbs conuenient for the
that dresse it, receiveth blessing of
God, but that the ground which bea-
rerth thornes and bryers, is reprov'd,
& nigh vnto cursing. The barre ground
here which resēbleth man, with thornes
and thistles, resembling sinne, is not al-
ready accursed, but rebuked, and nigh
vnto cursing; so the man which falleth
after he is lighterned, is not without all
possibilitie of amendment, but in great
perill of damnation. For as the barren
ground bearing thornes & thistles may
become fruitfull, so such one may be re-
new'd & rise agayne. We thinke Paul by
this similitude which immediately doth

Heb. 6.7.

folow, sheweth what he meaneth by this
word impossible. They the similitude &
the purpose why it is brought, & I think
you will not refuse this interpretation.
The disciples vse the same worde in effect
vnto Christ, asking him who can be sa-
ued? But he answered them, that with
men it is impossible, but not with God:
teaching vs that rich men haue harde
accesse vnto heauen: and for these wordes
with me it is impossible, before he saith:
children how hard is it for them that
trust in riches, to enter into the king-
dome of God? Therefore it is not a-
gaynst the phrase of the scripture to call
that impossible which is hard, & seldom.
The Nouatians, Anabaptistes, & Ca-
therci, abuse this place, to proue that all
such as doe fall after baptisme, can not
rise agayne, but are damned, and not re-
tourable. I trust my exposition doe more
accord to the trueth than this damnable
assertion, agaynst which, I thinke it
necessary some what to speak: for I haue
heard say that there be many of this opi-
nion in Englad, and partly I doe beleue
it. After the triumphante deliuerance of
the Israelites out of Egypt, God ordey-
ned

Mark, 10. 25

Luke, 18. 23.
24. 25.
Impossible
for hard,

Leu. 5. 6.

ned two manner of offerings among the
one for finnes done of ignorance, an o-
ther for trespasses done willingly, pro-
mising forgiveness vnto both. If some
Anabaptistes say y these were not done
after baptisme, for the Israelites lacked
baptisme, Paul answered him, saying:
Brethren, I would not ye should be ig-
norant of this how our fathers were all
vnder a cloud, and all passed through
the sea, and were all baptised vnder
Moyse in the cloud, & in the sea, &c.
Wherefore, after baptisme God forgive-
th sinne, done both of ignorance, and
also willingly. If he say that vnder the
law such might be restored, but not vnder
grace, I would know of him, whe-
ther the mercy of God be augmented or
diminished through the coming of our
Saviour Christ. Epiphanius, an affi-
ent writer & of famous memory telleth
that one Pelagius an archereticke, spred
this opinion ouer a great part of Egypt
and Siria, & preuayled agaynst Peter
Bishop of Alexandria, who was slayne
afterward of the cruel tyrant Maximi-
ne. But thanks be to God, there be in-
numerable examples, which notably co-

Epiphanius

Hist. eccle.
lib. 3. ca.
43.

Gen. 37. 18.

Gene. 35. 22

Gene. 38. 16

Num. 27. 14

2. Sam. 12.

13.

2. Sam. 22. 2

Luke. 22. 60

Gal. 1. 6. 1

Act. 8. 20.

2. Cor. 2. 7

Math. 18. 22

Luke. 15. 7

fute and vanquish it, & among all, none
more worthy, then one in the history of
S. John the beloued Apostle. Eusebius
in his third booke & xxiij. Chap. writeth
of him, that he turned maruelously a cer-
taine yong man fro stealing vnto Christ
which had fallen fro Christ to stealing.
In the olde Testament the Patriarkes
conspire the death of Ioseph and rise a-
gayne. Ruben defileth his fathers bed:
Iudas committeth fornication: Moyles
displeaseth God at the waters of strife:
Dauid falleth into aduoultry: Manas-
ses into Idolatry: in y new, Peter deny-
eth his master Christ: the Galathias fo-
low another gospell, & are recouered by
Paul: Peter exhorteth Simon Magus
vnto amendment: Paule desireth the
Corinthians to receiue him agayne
whom he had excommunicated: Christ
biideth vs forgeue our brethren seuen-
ty tymes seuen times: the angels in hea-
uen reioyce at the conuersio of a sinner.
These examles and autorityes be very
playn against the blasphemyp of the No-
uarians and Anabaptists which would
bring men into desperation and infir-
mitie. If they cleauing to this word im-
possible

possible, refuse to take it for that which is hard, as it doth signifie often in the scriptures, yet this place maketh nothing for their desperate opinion, but rather destroyeth & vanquisheth it, as y^e circumstance of it declareth. For Paul denyeth y^e which is baptised, can be rechristened, so y^e these wordes, it is impossible y^e they should be renewed againe, be y^e same in effect, which he hath in an other place: One Lord, one sayth, one baptism. And y^e it is so, & no otherwise, I will proue in 3. manifest reasons. One is because as the wordes immediately before do teach, he speaketh there of doctrine perceiving to y^e beginning of a Christe man, as the foundation of repentaunce from dead workes, and of sayth toward God, and of the doctrine of baptism, of laying on of handes, of resurrection and iudgement, and moueth afterward vnto perfection, that is, toucheth Christes everlasting priesthood, his death, and the disanulling of the law. By which wordes he teacheth vs, that he speareth not of repentaunce alone, but of the whole foundation of a christe man, which is baptism, and those thinges which he doth sauour.

An other interpretation.

Ephc. 4. 5.

The first reason,

M. b.

unto

unto baptism: For in the primatiue church as this place & other sheweth, mē first were moued vnto repentance, then vnto fayth in Christ, thē sealed with the sacrament of baptism, thē confirmed wth laying on of hands, and last of all certified of the resurrection and generall iudgement, and y^e all, at the time of their christening. Now after y^e he hath declared this maner of christening, & beginning of a Christē man, this forme & fashioⁿ of y^e primatiue church, he sayth incontinēt, y^e it is impossible for such as fall after this lightning, to be renewed agayne vnto repētaunce. Who doth not see considering what goeth before and why these words be brought in, that he speaketh of the whole order and forme of Baptisme, & denyeth that this forme and fashion can be Iterate? By next reason is that he must needes meane so because y^e text doth not say that it is impossible for such to repent, but *Renus renocari*. to be renewed vnto repentance, requiring a renewing with the repentance. What is to be renewed, thē to be borne agayne, the which is done onely by baptism: We may repent without baptism before and after,

but

The second
reason.

but renewed vnto repentaunce we can not be without this noble sacramēt. Wherefore S. Paul in this place forbiddeth al iteration of baptisme, not of repētance.

Thirdly it appereth to be so also of these wordes: *Rursum crucifigētes sibi met ipsis*

The third reason.
Heb. 6.6.

filium Dei: Crucifying vnto theselues agayne the sonne of God, & making a mock of him. For all such as will be christened more thē once, crucifie Christ agayne in a figure, & scorn his death, as insufficient to take away their sinnes. For baptisme is a figure of it, as S. Paul witnesseth, saying: Remember ye not that all we which be baptised in the name of Iesus Christ, are baptised to dye with Christ. Wherefore, as Christ dyed but once making full satisfacciō for sinnes: so baptisme is but once to be ministred, but they deny this also. If any man would know y^e use of the primatiue church in this pōint, *Eusebius* registreth that *Alexander* Byshop of *Alexandria*, calling a counsell of learned mē, enacted that all those whiche *Athanasius* christened in the way of pastime, being chosen Byshop, by a company of laies, & being but a boy himselte, ought not to be re-christe-

Hist. eccle.
lib. 10. ca.
14.

Athanasius

49

Acts. 19. 1.
expounded
by Acts. 1. 5.

Math. 3. 11.

christened. The Anabaptistes alledge
the ix. of the Actes, where it is written,
that Paule finding certayne disciples
at Ephesus, which had not receiued
the holy ghost, baptised them agayne
in the name of the Lord Iesu. Paules
baptising in this place is nothing but
geuing the holy ghost by laying on of
handes, as the text expoundeth it selfe.
For first Paule is sayd to baptise them
in the name of Christ, and then these
wordes according to y^e ple of scriptures
be expounded with them which follow,
that is: Paul layd handes vpon them &
the holy ghost came on them. If thou
thinke that baptisme can not be taken
for geuing of y^e holy ghost, harkē what
Ihon the Baptist sayth of our Sauour
Christ, and himselfe: I baptise you in
water in token of repentaunce, but
he that commeth after me shall bap-
tise you with the holy ghost and with
fier. Christ neuer baptised any with
water, and yet the scripture sayth he
baptised, because he gaue the holy ghost.
In this signification Paule baptised the
agayne in the name of Iesus Christ
without all iteration of the Sacramēt.

¶ Melant.

Melanchthon taketh this place vnto the
Heb. which the late Nouations would
wrest to maintayne their opinion, to be
of the sinne agaynst the holy ghost, out of
which no man can rile for it is neuer for-
geuen.

Thou hast now gentle reader two in-
terpretations of the terrible saying of
S. Paul: follow that which thou iud-
gest to be most true. But to returne to
our matter, we may deny Gods omni-
potency, because he can not reuoke that
which is past. The Greke Poet sayth:

*The power of God doth faile in naught,
To make undone that thing that once done
is.*

Yes truly, God can doe this if he will,
albeit we iudge contrary of his infinite
might & power; but it shal neuer come so
to passe, because it is to be supposed, y
God neuer will that thing to be vndon,
which he hath once done. For he wor-
keth all thinges, and that without repe-
tance. If he would that thing to be vn-
done, which is gone & past, or that word
to be unspoken, which is spoken, repe-
tance

22
tance should take place in him. Yet can
he doe it, albeir it be impossible vnto our
vnderstanding. The infirmitie is in vs
which can not comprehend such a power,
such a maiesty: not in him. Through like
infirmitie, the heathen supposed there
were many gods, because it seemed to the
impossible for one to rule & gouerne all
things. Therefore they deuised þ gouer-
nance of the world betwene three, geuing
heauen and earth to Iupiter, the seas to
Neptune, & low places and hel to Plu-
to. They craued plenty of corne of Ce-
res, riches of Plutus, wine of Bacchus,
Luck in hunting of Diana, good fortune
in moing of Venus & Cupido, learning
and vtreraunce of Mercury, and victorie
in battayle of Minerva, and Mars.
Through like infirmitie, the Papistes
brought in pilgrimages, dedications,
prayings to sayntes, thinking God ey-
ther not so able, or els not so willing &
mercifull to heare our requestes and ac-
complishe them. Some because they wil
rather deny his omnipotency, than con-
fesse their owne infirmitie say that he is
called omnipotent, because he can do
whatsoever he will, & not all thinges. I
had

had rather acknowledge my infirmitye,
then diminishe his omnipotency.

96

The xix. Chapter.

God is defined out of his scriptures.

There be many other things also
belonging onely vnto the deite
mentioned in the Scripture, as I am
the Lord thy God, which brought
thee out of the lād of egipt, the house
of bōdage and slavery, and the name
of the Lord is a strōg castel, the righ-
teous flieth vnto it, and shalbe saued,
and it is God that iustifieth. God wor-
keth in vs both the will and the dede,
God is a consuming fier, God is light,
god is charity, thou shalt worship the
Lord thy God, and him onely shalt
thou serue, when I call vpon the Lord
he heareth me: for nothing is to be ho-
noured; called vpon, nothing heareth
our prayers, nothing is charitye, light,
consuming fier, nothing iustifieth and
saueth the righteous, saue God onely.
The scripture doth attribute these pro-
perties to no maner of creature. With-
to leauing all superfluous questions,
which haue rather curiosity, then profit,
I haue applyed my kinde of writing to
the

Deut. 5. 6.

Prou. 18. 10.

Rom. 8. 33.

Phil. 2. 13.

Heb. 13.

1. Iohn. 1. 9.

1. Iohn. 4. 8.

Deut. 6. 4.

Math. 4. 10.

the capacitvcs of p^rogregatio, of which
p^r most part be lay, & declared what God
is, out of his most sacred and hol^y word,
which is the onely way leading vs to
knowledge of him, the only light illum-
ning our darcknes, the onely fier & ham-
mer that breaketh p^r hard stone, that is,
vanquisheth ill doctrine, and confoundeth
all heresies. They which seeke him with-
out it, not content with p^r holosome words
of our Lord Iesus Christ, nor with the
doctrine of godhynesse, goe out of their
way, walke in darcknes, ouerwhelme
themselves with reasons of mans wisdom,
learne alwayes, & neuer can get p^r know-
ledge of him; wast their hapnes about
unprofitable questions & strife of words,
wherof spring enuy, raylings, evil sur-
misings, haime disputations of men with
corrupt mindes; & destitute of p^r truely.
Therefore, as p^r child before he is borne
into the world, abideth in his mothers
wombe, & taketh all nourishment of her;
so we must learne what God is within the
boundes of his word, not accourers; w^h
till he mercifully deliver vs frō this bow-
dage, & out of the dungeon of the body,
& graunt vs to behold him face to face.

A hammer.

Jer. 23. 29.

1. Tim. 6. 5.

1. Tim. 6. 5.

1. Tim. 6. 5.

1. Tim. 6. 5.

1. Tim. 6. 5.

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1. Tim. 6. 5.

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1. Tim. 6. 5.

1. Tim. 6. 5.

1. Tim. 6. 5.

The child.

Now gathering a summe of my sayings;
 I will define what God is; not that any
 perfect definition can be made of hym
 (for he is vnsearcheable) but for the com-
 pacities of the simple; for whose sakes I
 write this, that they may behold hym in
 a glasse, and a shadow, who can not be
 sene in this lyfe perfectly. God is a spi-
 rituall and pure substance or nature,
 immutable, inuisible, vnsearcheable, fil-
 ling heauen and earth; full of vnderstan-
 dyng, of truth, and righteousnesse, of
 mercy, of wisdome, of all maner of good-
 nesse; without begynnyng, without en-
 dyng; not create, not made, and maker of
 all thynges, subiect to nothyng, and go-
 uernyng all thynges, knowing all things
 past, even the inward thoughtes; inuen-
 tes and hartes of men, forgelyng synne,
 only to be honoured, called vpon onely,
 hearyng, iustifying and sauyng vs, of an
 almighty arme and maiestie, the father
 vnbegotten, the sonne begotten, the ho-
 ly spirit proceeding from them both. I
 haue declared before all these thynges to
 be attributed vnto God in his holy word
 & the Scripture doth not only not deny
 bute stoness graunt the same, all and e-

A descrip-
 tion of God.

Psal. 82. 6.

Iohn. 10.

34-35.

very one knowe Iesus Christ our sauour
and to the holy ghost our comforter, as it
shall appeare more evidently hereafter.
Wherupon it must needs followe y both
Christ is God, & the almighty comforter
also by nature, and not by name onely as
they of whom it is written: *Ego dixi, di-*
estis: I haue spoken, you are Gods.

The xx. Chapter.

In what order he will write of a person.

NOW sayng that I haue shewed
what God is, according to the
talent of my knowledge, I
thinke it convenient vnto my
matter to declare what this word perso
signifieth in this place, forasmuch as the
signification therof is referred to diuers
thynges. And because many heretickes
do mistake & wrongly expound this word
in the glorious & blessed trinitie, as they
know which haue read auncient Chroni-
cles of tymes past, I will first shew what
a person is not, the whiche is easier, and
with the same that there be three persons
in the superglorious deitie. For we must
learne weightie & hard matters by fore-
knowledge of easie thynges. This done
I will shew what the word person both
signifie

signifie in the Godhead, the I will apply the definitiō therof to Christ, and then I will referre the same to the holy comforter, I will proue Christ to be a substance and I will fortifie the holy spirite to be a substance, and Christ to be vnconfounded, and the holy spirite to be vnconfounded. Finally I will portrayt, & paynt the thre persons, & is in the Trinitie by corporal similitudes, whose nature in it self is ineffable and vnsearchable. And albeit these things be profound and high mysteries, and as hard as they be necessary and unknowen, and neuer yet disclosed in our mother tounge, yet I will so shape and order my Oracion and speache after such a homely and perceivable fashiō, as shalbe most mete and agréing to the capacitie of those that be simple.

The xxi. Chapter.

A person is not a difference of vocation and office, and that the fathers of the olde Testament worshipped a Trinitie.

The Patripassians and Sabellians, Against & after them Photinus, and of Patripassians. late Seruetus, define a person to be a certain condition and difference of office, as whē we say, Roscius sometime susteined

ned the person of Achilles, & sometyne of Ulysses, or that a kyng and a Prophet be diuers persons. For as one man may represent the person of Achilles and Ulysses, and nothyng letteth but one man may be a kyng and a Prophet, as David was: so they say that the Father is the sonne, and the holy spirite also, and that they be not thre seuerall persons. The story of Christes Christenyng banisheth this opinion, where we see a notable difference of the thre persons. The Father

Math. 3. 17.

soundeth these wordes: This is my beloved sonne. The sonne is scene standing in Iordan, the holy ghost lighteth vpon him in the likenes of a doue. If the Father the sonne and the holy Ghost, be thre names, and one thyng: as of this hereticall definition of a person, it must needs follow, then the father both sounded the foresayd wordes, was Baptised of Iohn in the famous riuer of Iordan, & appeared also in the likenesse of a doue. But this doctrine is contrary to þe truth of the Gospel. Wherefore a person is not a difference of office. Farthermore, the Apostles are commaunded to Christe in the name of the father, the sonne, & the holy ghost.

Math. 28. 19

ghost. If the father be all thre, he is named thise, and so it is *Tautologia ociosa*, Rom. 1. 7. a foolish and vaine repetitiō. And this of S. Paule likewise: Grace be with you, and peace from God our father, and from the Lord Iesus Christ, who vseth this maner of saluation in all his Epistles, the which is vayne and superfluous, if we credit this damnable opinion. Harken what hee sayth in an other place: Vnto vs there is but one God, 1. Cor. 1. 3. 2. Cor. 1. 2. Phil. 1. 2. Collo. 1. 1. 1. Cor. 8. 6. whiche is the Father, of whom are all thinges, and we in him, and one Lord Iesus Christ. By whom are all thynges, and we by him. Doth hee not teach vs here, that there be two persons, one of the father, the other of the sonne, not confounded together, and that these two persons be but one God: Christ sayth: My doctrine is not myne, but my fathers which sent me. Wherefore, he & his father be seuerall persons, & not one thyng. Isaac was a figure of Christ: For as Abraham, at the commaundement of God, led him vnto his death: So Christ was sent of God, to be slayne for our sinnes. And Sampson likewise, & many others, but Abraham, Isaac, Manoah, Sampson. N. iij. son,

Of whom.
By whō.

Iohn. 7. 16.

Gene. 22. 3.
Isaac a figure of
Christ.

Sampson.

son, were seuerall persons: wherfore the Father and Christ be not all one thyng. But I will speake of all the thre persons of the glorious Trinitie. And forasmuch as many hold opinion, that they of the olde Testament neither worshipped, ne knew any Trinitie, but honored onely an unitie, and sought no farther: I will first begyn with the testimonies of the old Testament, that it may appeare þ this doctrine was preached from the creation of the worlde. The begynnyng of the booke of generation teacheth vs, that there bee thre seuerall persons, saying: In the begynning God created heauen and earth: Where evidently by the name of God the Father, and by the beginning his sonne, by who he made all thyngs, are to be vnderstand. For who is the begynnyng, but Christ: who answered the Jewes, asking what he was: I am the begynnyng, whiche spake vnto you, & in whose behalfe Dauid speaketh, in the begynnyng of the booke, it is written of me. After these wordes of the father and the sonne, it followeth immediatly: The spirite of God was borne vpon the waters, the which

Gen. 1.1.

Iohn. 8.

Psal. 40. 7.
8.

Heb. 10. 7.

Gen. 1. 1.

is the third person in the glorious Trinitie. Some take the spirite here, for the wynde blowyng vpon p waters. If they examine p text diligēty, they shall finde the wynde was yet vnnamed, and that the waters there doe not signifie that which we call waters cōmonly, but the cōfused heape, of which God formed all thyngs. If God were not a Trinitie, he woulde not have sayd, Let vs make man to our similitude, and after our likenes. For these wordes (let vs, our similitude, our likenes) ca not be spoken of one person. Neither they whiche are spoken of after the miserable captiuitie and fall of Adam. The Lord God sayeth to, Adam is become as one of vs, in knowledge of good and euill. But here thou wilt say, these phrases proue not many persons: for soth not the kyng say, We will that this or that be done, if yet he is but one. Kynge and Emperours vse to say so, because they haue counsellours cōmmonly, whose prudent aduises they folow: but of God, it is writtē: *Quis cognouit mentē Domini? aut quis illi fuit a consilio?* Who hath known the mynde of the Lord? or who is his counsellour? And

An Obiection answered.

Esay. 60.
Rom. 11.34
1. Cor. 2. 16
Wised. 9. 13.

001

Pythagoras

Esay. 6. 3.

Unbegot-

ten. id. Q. A.

-ant. no. 10.

-low. 1.

Begotten.

Psal. 2. 7.

Heb. 1. 5.

Psal. 110. 3.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

-ant. no. 10.

therefore he doth not say so, for like conside-
 ration, but because þas Pythagoras
 sayth: He is Ternarij numerus, the third
 number, which containeth all other num-
 bers; both vnioe, euens, & oddes. & I saye
 teacheth vs þ same, where he sayth that
 he saw the Seraphims flacker fro about
 another eche one to other: Holy, Holy,
 Holy, is the Lorde of hostes. By this
 word holy, thise repeated, we are taught
 that there be thre persons, and by the
 wordes following, the Lord of hostes not
 iterate, that there is but one Lord. It will
 proue the same, by the properties of the
 thre persons. The congregation con-
 fesseth the father to be vnbegotten, & no
 heretike to deny it, and the Scripture
 telleth vs, that the sonne is begotten, in
 whō the father sayth: This day I begat thee; not that þ father
 is elder then the son: for as hee was al-
 wayes a father, so hee was neuer with-
 out a son; but begat him without any
 also of my wōbe before the world was
 starre begat I chose: God the father hath
 no wombe or corporall foimes: but by his
 wombe; we must vnderstand his sub-
 stance: as if he sayd; of my substance,

-ant. no. 10.

-ant. no. 10.

of

of my owne nature I begat the. If God
 the father begat Christ of his owne sub-
 stance; which is immutable, how could
 of the same substance his mutable flesh
 be made; as our late Anabaptists defend
 God begat God, and light begat light,
 as a man getteth a man, & a dog getteth
 a dog, for a man cannot get a dog. The
 holy ghost is neither called unbegotten,
 we bying in two fathers. If we name
 him begotten, we make two Christes.
 He is sayd to proceede equally from the
 father and from the sonne, as he is equal-
 ly God, and equally almighty, to be ho-
 noured equally & every where equally.
 Peraduenture some will require proo-
 of the Scripture of the proceeding
 of the holy tōforce, because we say that
 nothyng is to be beleueu upon payne of
 damnation, which is not in Scriptures.
 For many do allege this procession of the
 holy spirite for vnto pisen verities, ther-
 fore I say I will proue to by certaine ce-
 rimontes as be it I will not deny but that
 many thynges be true verities, which be
 not in Scriptures; as it is true that I
 wrote this booke & not written, it is true
 that I saye Ewe, the by God saue his no-
 ble

Scripture
 prouing the
 proceeding
 of the holy
 spirite.

201

ble grace, is kyng of Englad, & vnwritten: But marke good Chyristen people, when we disallow vnwritten verities, we except such, and do speake onely of such thinges as be needefull and necessary for the sauing of our soules. All such thinges we say, be written in Gods booke. For

Iohn. 20. 31

Iohn sayth, These are written that ye might beleue, and haue eternall lyfe, if we obserue these thyngs we shall haue eternall life and what can we desire moze. All such necessary pointes be written: as may therfore with vnwritten verities.

Iohn. 15. 26

But how proueth he the process of the holy spirit by scripture? he prouedeth fro the father, Christ teacheth his disciples saying, who the comforter is, come who I will send vpon you fro the father, he shall be with you as I am. What he mouedeth of Christ, these

Rom. 8. 9.

23. 24.

Paulus mouedeth a sufficient reason why there be any man that hath not the spirit of Christ, the sonne is more of him, for he can not be Christs spirit or not proceeding of him. He is the vertue, which went out of him, and healed a people of Ierusalem, of Tyre, & of Sidon. Further our saviour Christ after his victorious & glorious

Luke. 61. 19

sle

resur.

resurrection, to teache vs that the holy
ghost proceedeth from him equally, as he
doth frō the father, breathed on his disci-
ples & sayd, receiue the holy Ghost, &
Ioh. 20. 22.
lo I send the promise of my father v- Luke. 24. 49
pon you. If therfore the father be vnbe-
gottē, the sonne begottē not made, & ho-
ly cōforter proceeding, there be thræ per-
sons not cōfounded together. The father
is a spirit, & the sonne likewise, & the fa-
ther is holy, & & sonne likewise, but nei-
ther of both is the holy spirite, the holy
ghost. He is an unspeakeable cōmunion
of the father & sonne also: therfore these
two wordes be truely verified seuerally
of them both, but not together. If & holy
ghost be the father, he sendeth him selfe,
that is, proceedeth frō him selfe. If he be
the sonne he is the sonne of & father, & of
Christ also: for euery son is the sonne of
twayne, of & father & of the mother. But
God forbiddeth that we should imagine any
such kynde of thyng in & father & Christ.
If he be neither of both, he is a seuerall
person. No earthly mā is able to discusse
this natiuitie of Christ and profession of
the holy ghost, after what manner both be
done, for both bee unspeakeable as it is
writ.

Elay. 58. 8.
Actes. 8. 33.

written: Who can declare his generation? Of the holy comforter it may be sayd also, who can declare his proceeding: wherefore we must eschue curious talking of these misteries, and stedfastly beleue because of the Scriptures. Christ

John. 14. 28 sayth: The father is greater then I. If he be greater, either they be two seuerall persons, or els the father is greater than him selfe. David witnesseth that the father

Psal. 110. 1. setteth Christ on his right hand. The Lord sayd vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy footestool. And yet he sitteth

Collo. 3. 1. there, we learne of S. Paul, who exhorteth vs to seeke those thynges, which are

Ephc. 1. 20. aboue where Christ sitteth on the right

Heb. 1. 2. hand of God. The father speaketh to him selfe & sitteth on his own right hand. The

John. 11. 42 father heareth, & Christ prayeth, he bleisseth and Christ giveth thanks, he commu-
nisseth, & Christ obeyeth, he teacheth &

John. 12. 28 christ leareth. For christ receiveth this

John. 17. 4. of him selfe. As my father taught me so

John. 14. 10 I speak. These properties learne vs

John. 7. 16. that they be two persons unconfounde,
19. for so much as we can not apply or referre
them

But one

of God.

God.

them to one person.

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The visio which appeared to Abrahā
in the oke groue of Wābze, declareth vn-
to vs a manifest distinctiō of ꝑ godhead,
& yet not a Trinitie of gods. For he saw
thre men, & yet he called them Lord, not
Lordes. If that vision be pōdered deepe-
ly, it is a glasse wherein we may behold ꝑ
face of ꝑ glorious trinitie. The maiestie
& nature of God him selfe, for as those
thre mē were iij. seuerall persons, & yet
were named but one Lord, so ꝑ father, ꝑ
sonne, & the holy ghost, be thre persons &
one God. Some will reply that Abrahā
spake to one of ꝑ thre, whē he said Lord,
whom he acknowledged to be the chief,
takng the other for his ministers & ser-
uauntes. This is proued to be false of
that which foloweth: and the Lord wēt
his way, as soone as he had left talking
with Abraham; and Abrahā returned
to his place, & there went two angels to
Sodom at euen, and Lot sat at the gate
of the Citie. Lot calleth these two men
after they had brought him without the
Citie, & maūding him not to looke back-
ward, Lord, not Lordes. Wherefore he
which departed was not chief, and their
Lord.

Abrahams
vision.
& glasse.

Gene. 18. 3.

Vers. 3. 3

Gene. 19. 2.

Iohn. 10.

Lord . If he had bene chief, the Scripture would not name the twayne remaining, **Lord**, which in calling the twayne **Lord** also, signifieth vnto vs, that there was no superiortie, no preheminance, no prerogative among them, but equalitie, as in y^e Trinitie, which is figured by these thre men. Some will say, that Lot speaketh not to both, but to one of them. Why the doth the Scripture say, Lot sayd vnto them, oh nay my **Lord**, behold for as much as thy seruauant hath found grace in thy sight: &c. These two mē signifie Christ and the holy Ghost, not the Father, for so much as they say that the **Lord** sent the to destroy that place. For Christ and the holy comforter are sent, but the father is neuer sent but sendeth: Notwithstanding he which departed before they came to Sodom, sendyng the twayne thether, representeth the Father of heauen, of whom Christ and the holy Ghost both be sent. Now let vs see godd Christē people how this vision doth portray or paint the Trinitie. As thre men appeared, so there be thre persons: As these thre persons are named one **Lord**, so the Trinitie is one **Lord**, one God.

As

Three persons of God. but one God.

104

As the father is vnſent, ſo one of theſe is not ſent, and as the father ſendeth Chriſt and ꝑ holy ghoſt into this world, ſo here twayne be ſent of one vnto Sodome and Gomor: as the twayne whiche were ſent are called one Lord, ſo Chriſt & the holy Ghoſt are but one God. Protopogenes neuer paynted Ialiſus at Rhodes ſo excellently, nor Appelles, Venus, nor Policletus, the Image of Doziphorus, as this viſiō doth liuely declare the properties of ꝑ glorious Trinitie, of which thorough which, and for which, all thynges are. But let vs ſearch how ꝑ Scripture uſeth to ſpeake of the Trinitie. Iohn ſayth: There are three which beare re-
corde on earth, the ſpirite, water and
blood, and theſe three are one. The
Trinitie is ſignified by theſe three. The
ſpirite is ꝑ father, for Chriſt calleth him
ſo, ſpeakynge of the true worſhyppynge:
God is a ſpirite. And by the name of
blood, we may vnderſtand Chriſt, who
for our ſake is become fleſhe, and blood.
By the name of water the holy Ghoſt is
meant, whom our Sauour Chriſt cal-
leth water, ſaying: If any man thirſt, let
him come vnto me & drinke. He that
bele-

1. Iohn. 3. 6.

7. 8.

Spirite.

Iohn. 4. 14.

Blood.

water.

Iohn. 3. 37.

belueth on me? (sayth the Scripture)
out of his belly shall flow streames of
water of life. This spake he (saith Iohn
the Euangelist) of the spirit, which they
þ belued on him, should receiue. Ther-
foze as a spirit is not bloud, ne water, no
more is the father, the sonne, or the holy
ghost, but a distinct person. Christ is na-
med also a dooze, a rocke, a vine, bread, a
bridegroom, a kyng, a phisicion, and his
father a husbandman. If the father be
Christ, he is þ dooze, the rocke, the vine,
yea rather as a husbandman and a vine
be diuers thyngs, so Christ is not the fa-
ther. The holy comforter is called fire
which all be diuers thinges frō those of-
ten tymes, and the finger of God and the
oyle of gladnes, & annointing. þ figurat-
ly be spokē of the father. But me thinke
I heare some subtle searchyng & craftie
witted man reply, that as Christ and the
vine, þ dooze, the rocke, be diuers names
of one thyng, and þ holy ghost, and oyle,
and fire, and annoynting, that so the fa-
ther, the sonne, & the holy ghost, be the
names & one thing, & þ the father is cal-
led by these names, as hee is called alme
by þ name of a husbandman. This were
som-

Iohn. 11.

1. Cor. 10.3

Iohn. 10.

Iohr. 15.1.

Math. 25.

10.

Luke. 5. 31.

Iohn. 6. 35.

Luke. 11. 20.

Iohn. 3. 5.

Math. 3. 11.

Hcp. 1. 3.

J. Iohn. 2.

20.

An Obie-

ction an-

swered.

somewhat, if we had euident Scripture, that γ Father is Christ, or γ holy ghost, as we haue γ he is a husbandman : And so we haue say they. For Christ sayth, Iohn. 10. 30. and my father are one, & whosoever Iohn. 14. 9. seeth me, seeth my father. These texts plucke by this opinion by the rootes : we are. For in that he sayth (we are) he teacheth vs, that he and his father be not one person. For as much as (are) can not be spoken of one person. And in that he sayth (one) he declareth that he is of the selfe same substance. Of the deepnesse & exceeding power of Gods worde, which with two sillables (are & one) containeth two heretikes, the Arrian, and Pa- tripassion. The other text declaring the father to be seene in Christ, doth not proue the one person, but rather twain, teaching vs that which S. Paule writeth to his countremen : that he is the brightnesse of the fathers glory, and express Image of his substance. When I glasse. men looke in a glasse, & behold their own faces, they vse to say, that they see themselves, and they and that which they see, be not all one. When they see γ picture of Christ in a painted cloth, they say they

Now γ fa-
ther is seene
in Christ.

Heb 1. 3.

I glasse.

277111

D. i.

16

Three persons The Image one God.

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As Christ, if we see Christ in his picture
if we see our selves in a glass, much more
the father is seen in Christ who is no
doublet, but the brightness of the ever
lasting light, the unveiled mirror of
Gods maiestie, the liuely Image of the
fathers substance. And forasmuch as he
is the Image of the father, he is not one
person with him, no more then the Im
age of your person is your selfe, or the
Image of my father William Huchin
son is my father, or the Image of our
noble King Edward the 6. is the king.
God graunt that vertue and knowledge
may incre in his royall hart, to the con
fession of euill doers, & heretikes. They
be 3. persons, not 3. gods. For 3. kings
Image is called the king, and yet they
be not two kings. So, Iohn speaketh al
re the same maner of all that together
there are three which beare record in
heauen, the father, the word, and the
Holy Ghost: and these three are one.
Doth he not teach vs playnly that God
is a triuitye. Thus to conclude this chap
ter, if the father be both the sonne and
both ghost he take out nature vpon him,
he was tempted of the deuill, he fasted
hunger

1. Iohn. 5. 6.

hunger and thirst, he was buffeted and
 scourged of the Jewes, and put to death
 cruelly, and he also came downe in the
 likeness of manne, and in the similitude
 of fiery tongues, he begat himselfe, he
 sanctified himselfe, he grafted himselfe a sear
 of the right hand of himselfe, he is an I-
 mage, he is greater then himselfe, he is
 God to himselfe. If he cannot be these
 things, we may easily perseeue, that
 he and his son, and the spirite be distinct
 & unconfounded persons, and that this
 word person in a glorious trinitie, doth
 not signifie a difference of location.

not in

The xxii. Chapter.

A person is no outward thing, and what a per-
 son is in the Godhead is why the church hath
 chosen this word, concerning God.



His word also is ble-
 ssed, al such things, as we
 cause fauour, partiality,
 regard, & friendship, or
 anger, hatred, displea-
 sure, enmity, both in the
 old and new Testament, as for riches,
 honoure, office, countrey, beauty and
 youth, bondage, scarritie, deformity.
 But this signification and acceptation,

at

Di.

King

201 King Josaphat a worthy prince, and ear-
 Dent. 10. 17 nest promoter of godlyne & learning,
 2. Para. 19. 7 witnesseth that with God there is no un-
 Job. 34. 19. righteousness, no regarding of persons.
 Act. 10. 34. **S.** Paule also telleth the Gallathians,
 Gala. 2. 6. that he looketh on no mans person, and

Rom. 2. 11.

Eph. 6. 9.

Collof. 3. 26

that without parcialitye he regardeth
 both Jewe and Gentile, bond and free,
 man and woman. And James sheweth
 vs to avoyd such consideration regard.
 But in the glorious trinitie a person is
 neither any outward thing, neither any
 condition or difference of vocation, but
 as we may gather of the scriptures, and
 as men learned in them teach, a person
 in the Trinitie is an unconfounded sub-
 stance, or as other define with many
 words: A person is a singular substance
 indeuisible, not confounded, declaring
 unto vs a distinction of the godhead, and
 not a trinitie of Gods. I suppose it ne-
 cessary for the understanding of this de-
 finition to declare for what consideration
 and skill the saythfull congregatio hath
 evermore used this worde. For as much
 the scripture teacheth vs and our beliefs
 telleth vs, y^e God is thre, they thought
 it necessary to declare what thre God
 is,

Person.

why this
 word is u-
 sed in the
 godhead.

as who is not three fathers: for neither
 Christ is the father, nor the holy comfort-
 er, nor the sonne: if the father is
 not the sonne, nor the holy ghost, nor is
 holy comforter. The what this is God
 heare an example, when we say, *Sidrak* Dan. 3. 25.
 is not *My sak*, nor *My sak* *Abeg nago*,
 we graunt they be thre, but if we will
 know what they be, we must finde
 out a more generall worde, that is the
 name. *Ahemise Mary*, our *Spauour*
 Christen mothers and *Mary Magdall*,
 & *Mary of Iames* be thre: and if we be
 fathered manhood, what thre they be,
 we must use with the generall worde,
 that they be thre women. Even so the
 congregation answereth this question,
 what thre is God: with this generall
 worde persō, to declare that there is a de-
 distinction betwene Christ & his father, &
 the holy spirit: for a person is a general
 word belonging also vnto men, for as
 much as one man is a substance vncou-
 nered with another: as *Abraham* is
 not *Isaac*, & he is not *Jacob*, ne *Jacob* is
 not *Isaac*. But here we must note, & as *I-*
saiah, *Isaac*, & *Jacob* are one substance
 touching mans nature, & so God albeit

τοῦ σώματος τοῦ θεοῦ, in him
 in Christ dwelleth al the fulnes of the
 godhead corporally. or bodely. p. 18.
 Christ is a diuine perso. for corporally
 in this place is as much to say, as that we
 call in glorious Trinity, personally, as
 the greek word σωματικῶς doth manifestly
 proue, we finde also the word σῶμα, spq-
 ken of the godhead in the booke of the se-
 cond law, otherwise named Deuterono-
 mie. Moses exhorting the people vnto o-
 bedience & fulfilling the law, sayth: The
 Lord spake vnto you out of fier, & you
 heard his voyce, but you saw no Image.
 Where the latin texte of these words, ye
 saw no Image, is *Corpus non vidistis*,

Corporally
 Personally

Deut. 4. 15.

For the Grecians, in whole language
 so Paul did write this letter, at the time
 used this word σῶμα, for that which we
 call now a person, and as we say there
 be three persons, so they acknowledged
 τρία σώματα, three bodyes. Therefore as
 σῶμα signifieth a person, so σωματικῶς
 must needs signify personally. But be-
 cause many hereticks racked this worde
 to proue the three persons to be of corpo-
 ral forme and shape, the successors of the
 Apostles, were constrained to vse an o-

3. Bodyes.

D. iiii, ther

ther word for the same meaning; and so they vse for it *in uocacione*, which worde continued in hse many yeares. But now also this word is not used, for asmuch as some heretikes would proue by it, that God is three substances. For which consideration the Orientians of more late time vse for it, the word person, saying, there be *tres personae* in the same meaning and understanding, in which they of more ancient time confessed *tria uerba* or *tres uocaciones*: This is portrait of the Apostles, the confession of Martyrs, the catholike church, & general faith of the congregation.

The xxiii. Chapter.
Of Christ as a substance.

Now I will proue, that I scripture graunteth unto Christ, and to the holy ghost, the meaning of these wordes substance, & person, that is, that Christ is an unconfoinded substance, and the holy ghost lyke wise. & first I will proue that Christ is a substance, and afterwards that they be unconfoinded, and so it shal be sufficiently declared that God is thre. For a person is an unconfoinded substance: the worde or thought of man is

no substance, but a transitory thing. But
 John recordeth that Christ is the worde
 of the father: how then can he be a sub-
 stance? The archheretike Samosatē
 made this argument, who also denyeth
 the three persons, saying, that the father
 is Christ, & the holy ghost both. To him
 I make this answer: S. John in y^e same
 place telleth vs, that Christ who is the
 word, is God, & that God is a substance
 I haue proued before in my treatise,
 what God is: wherefore we must needs
 graunt that Christ is a substance, or els
 deny him to be God. Tell me Samosa-
 ten what thou beleeuest of the father? Is
 the father a substance or not? Both
 Phosine, and Seruete, thy adherents
 graunt this. Thou sayst also that Christ
 is the father. Dost thou not confesse
 him to be a substance, in that thou sayst
 he is the father? Agayne, in denying
 him to be a substance, dost thou not de-
 ny him to be the father, for the father is
 a substance? Thy owne sayings proue
 Christ to be a substance, and not to be y^e
 father. If he be the father as thou graunt-
 est, then he is a substance. I graunt this
 so much, but I say that of which thy as-
 sertion

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1. 1. 1. 1.

1. 1. 1. 1.

Gene. 45. 3.

John. 1. 3.

Col. 1. 16.

Figure of
Christ.

Gen. 22. 13.
& 28. 18.

serction proueth him a substance. For no man is his worde, no man is his owne thought: but Christ is the worde and thought of the father, wherefore he is not the father; no more then the wordes of Ioseph to his brethren are Ioseph himselfe. St. Iohn witnesseth, that the word which is Christ, is not a transitory word or sounding worde coming from the lights, but by a metaphor. But an everlasting word, by which all things were created, things that are in heauen, and things that are in earth, things visible and inuisible, whether they be maiesty or lordship, cyther rule or power, saying: all were made by it: and nothing without it. He saith also that, this word is God. It upholdeth all things, disposeth all things, governeth all: wherefore it is a substance, for these things cannot be applyed to any thing which is no substance: and if so be it be substance, the Christ is a substance, for Christ is the worde. Christ is figured in the scripture by diuers things. Abraham and Isaac were figures of him, and the mother which was Hanne for Isaac, the stone which Iacob annoynted, the ladder, Ioseph

Joseph sold into Egypt, Moses rod, Josue,
 Sampson the brasen serpent, a cluster of
 grapes, be figures of him, which all be
 substances, & is he himselfe no substance:
 We read not in holy writ of substances,
 and no substances be lykened and com-
 pared together. The scripture beareth
 record of him, that he is no dead Image
 of the father, for he is lyke a resurrecti-
 on neither a duoy image, for as he is the
 fathers word, & for his sake, for he is wis-
 dom, and counterfeite, for he is truth,
 and a lively and everlastinge image, & ther-
 fore substance, for so much as all living
 thinges be substances. He answereth
 Jewes greeting him, that he sayd, Abra-
 ham had sene his dayes: Verely, verely
 I say vnto you, ere Abraham was borne
 I am, by which words we learne not
 onely that he is a substance, but also that
 he is both God and man, God, because
 nothing is saide onely God, and man, for
 almost as in mans flesh he spake. Moyses
 sayth of him, he that is, sent me vnto
 you, & for the same sent him. The
 same did shewe himselfe in the lykenes
 of men, the same was before the Israe-
 lites, by day in a pillar of fire, he carry-

Gen. 37. 28
 Exod. 7. 10.

Num. 21. 9.
 Num. 13. 21

Iohn. 8. 58.

Exod. 3. 14.

ed them to the law of promise; he appeared vnto them in many likenesses and similitudes: his workmanship gouerned the worlde from the beginning; as his answere teacheth vs vnto the Jewes accusing him for healing a certayne man (on the sabbath day: my father worketh hitherto, and I worke.) As if he should say: why blame you me for working on the sabbath day; who neuer ceased to worke? If ye blame me; blame also my father, who worketh hitherto; If ye can not thus accuse him; ye can not truly blame me, for I and my father are one.

John. 10. 30. **At** that time Ie. Ioh. said, that with some
of his disciples and things: first the begin-
ning, and so for his whole work hitherto:
I work hitherto: **Owe** I saw
that he had said, that he licensed to
his disciples to do his work by exam-
ple of his father; who worketh contin-
ually; and that the commandment of
the father abideth in him: nothing im-
posed on him: nothing imposed on his
father: **And** also that he governeth all
things which the father, and is not
concerned: who concerning the
habitation of the Jews and
Gentiles.

God.

There be

of God.

Spirits

hims: It is meeles to speake any farther of this thing.

The xxiiij. Chapter.

¶ That the holy spirit is a substance not a god: by inspiration, he is every where, gouernour of the world, to be prayed vnto a forgetter of sinne.

But touching the holy comforter many doubt whether he be against the a substance or not. The Libertines. duces & Libertines say, that all the spirites and angels are no substances, but inspirations, affections, and qualities: That good angels, are good affections, goodly motions, which God worketh in vs, and that devils and evil angels are heauily affections, and thoughtes comming of the flesh. Therefore I thinke it agreeable vnto my matter, to proue the holy spirit to be a substance, for vntlesse he be so, he can not be the third person in the glorious Trinite. The booke of wisdom witnesseth, that the spirit of the Lord filleth the rounde compasse of the world. We can go no whither from this spirit, we can not as we say his presence, we can not flye from him, but by flying vnto him, we can not escape.

The spirit is every where.

Psal. 139
16.

escape his righteousness, but by appealing to his mercy: for there as he is not by his fauor & grace, he is by his wrath and displeasure: wher he is not a benefactor, he is a punisher: wher he is not adueller, he is an auenger. Who can deny him to be a substance, who filleth the worlde, and not the worlde onely but

Luk. 4. 1.

Christ also the onely sauour of þ world: of whome it was writtē: Iesus ful of the holy ghost returned from Iordan. If he fill þ world he is God, for this belongeth only to God, as I haue proued before. If he be God, then is he a substance not an inspiration comming frō God as our english Saduces & outlandish Libertines do teach.

Esa. 63. 9.

The Prophet Esay recordeth that he governed the congregation of the Israelites: that he was their deliuerer out of Egypt, their guide in the

Gouernour
of þ world.

wildernes, the worker of wonders, saying where is he, who brought the fro the water of the sea as a shepheard doth his flock? where is he which led Moses by the right had, his glorious arme? Where is he that led the in the deep as an horse is led in the playnes & he answereth: The spirit of the Lord led them as a tame beast goeth in the

field

field. He governeth also the present cōgregation, for Christ promiserh, that he would pray the father to send vs an other cōforter to abide with vs for ever, & Paul testifieth that the spirit geueth to one vttiraunce of wisdom, to an other sayth: to an other giftes of healing: to an other power to doe miracles: to an other prophecy: to an other iudgemēt of spirits: to an other diuerse tōgues: to an other interpretation: which be necessary offices in the cōgregation, so the holy spirit may say also: The father worketh hitherto & so do I, for he worketh inseperably with the father and the sonne. Whereof it must nedes follow, that he is a substance, and that he is God, for the gouernance of the world belongeth to the maiestye of the Godhead, as I haue proued before. If he were nothing but a Godly motion, a good affection, and inspiration, he would not, ne could not haue shewed himselfe in y^e lykenes of a doue, and in the similitude of fyre tongues. He is the finger of God, he is syre, ople, anoynting, water, an advocate, a cole: for all these the scripture geueth him.

Where

To be pray
ed vnto.

Esay. 11. 10.

Math. 18. 10

Act. 7. 59.

Rom. 1. 7.

& 15. 11.

1. Cor. 1. 2.

2. Cori. 1. 3.

Philip. 1. 2.

Iohn. 14. 26

Luke. 2. 26.

Act. 1. 16.

Therefore he is a substance, forasmuch as all these be substances, not inspirations. For the scripture doth not liken substances, to thinges that be no substances, he is also to be prayed vnto, to be called vpon: for what is baptisme, but an inuocation of the father, the sonne, & the holy spirit: and therefore a substance. No man prayeth vnto an inspiration: no man cryeth to an affection. Our praying vnto him proueth him to heare vs, to be almighty God, to be euery where, to know the thoughtes of all men, but nothing heareth, nothing searcheth thoughtes, but a substance: then he can not be a thought, a motion comming from God: yea rather these properties proue him to be the third person in the glorious deitie. That comforter (saith Christ) the holy ghost, whome my father will send in my name, he shall teach you all. If he be a teacher, he must needs be a substance. If he be an inspiration, he is the doctrine, which is taught, not y teacher therof. He gaue Symon an answer y he should not se death, before he had seene y Lord, Christ. He through y mouth of David spake before of Iudas.

he

he at Antioch commaunded them to sepe-
 Barnabas & Paul; to the worke wherof
 he had called them. He sayeth the
 to preach Gods word in Asia. But
 in p. Ardes telleth p. herminius to
 to worke him selfe to the chariot of y. g. off
 ded man. Do not these speake p. me. h. h.
 to gouerne the congregation. Do they
 not wienes him to be impudell, for both
 good and euill. Do they not deny him to
 be an inspiration coming from God. Do
 they not testifie him to be a substantia; as
 he p. shew person; to be Gods selfe. Peter
 whē he sayth: holy men of old spake
 by the inspiration of the holy Ghost;
 just as they say: differēce betwene hym
 & an inspiration. For he is not the inspira-
 tion; but the worker therof, the sender
 of it. Wherefore as the worker is not
 the worker; as Protegenes is not Iak-
 sus: Appollos is not Verus, the Carpi-
 ker is not the house; no more is the holy
 spirit an inspiration. For so forgereth
 him; maketh by the hands of God: for
 we are Chystered in his name; and p. me
 suboedēd p. the holy spirit worketh in
 hapelate; et p. please p. almighty Trini-
 tie. He should notably appeare at Chy-

Actes. 13. 2
 Actes. 16. 6.
 Act. 8. 19.
 Holy ghost
 God.
 Ely. 1. 1. 1.
 Act. 28. 25.
 & 5. 3. 4.
 1. Cor. 3. 16
 2. Cor. 6. 16
 2. Pct. 1. 21.
 . 1. 1. 1. 1.
 . 1. 1. 1. 1.
 The spiritte
 forgereth
 sume.
 Math. 28. 19
 Math. 3. 16.
 Marke 1.
 10.
 Luke. 3. 22.
 Iohn. 1. 32.

The holy ghost The Image forgotten.

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1. 21. 29 BA

2. 21. 29 BA

2. 21. 3. BA

10th 210

10th 210

7. 2. 8. BA

4. 8. 2

21. 2. 10 D. 1

21. 2. 10 D. 2

7. 2. 1. 20 L. 2

Job. 26. 13.

Psal. 33. 6.

11th 210

11th 210

21. 2. 8. BA

21. 2. 8. BA

1. 21. 2. 10

21. 2. 10 D. 1

21. 2. 10 D. 2

21. 2. 10 D. 3

21. 2. 10 D. 4

As baptizing: for this consideration the
holy comforter at that time shewed him
selfe in the likeness of a dove. Doth any
angel forgotten since, or Archangel: No
doubt, this belongeth to the Father onely:
He, the Sonne onely, the holy ghost onely.
But one, maketh one replyeth. Seraphim
speaketh unto the Prophet: Say:
Behold, this hath touched thy mouth;
and thy new mighteousnes is taken away,
and thy sin is forgiven. He sayth
not, I have taken it away, but this speak-
ing of a hot coal taken from the altar
with the tongs, not chercoale, not sea-
coale, but the coal of holy Ghost, who
may be well called a coal; for he is fire.
The patient man Job telleth us, that al-
mighty God graven the heavens with
his spirit; and with his hand subdued
the rebellious spirit; with whom he
imageth, saying: By the word of the
Lord were the heavens made, and all
the hostes of them; by the spirit of
his mouth: therefore in the work of
creation, Moses maketh relation of him,
telling us that the Quirite of God was
borne upon the waters. Basil who for
his great learning was surnamed Mag-
nus,

211

1. 21

nus,

nus, expoundeth this place of the holy
ghost, and sayth, that his predecessours
tooke it so: for the word spirit can not sig-
nifie wynde there, whiche was then not
made. **W**as borne vpon the waters is
not blowing, but as much to say as he sat
on the waters, for as the Hen sitting on
her egges, hatcheth her young ones: so the
holy Ghost hatched all creatures, which
there are called waters: as it is written,
When thou lettest thy spirit go forth
they are made; so thou renewest the
face of the earth. Is the garnisher of
heauens, maker of the world, forger
of sinnes, neglectful of the congregation,
no substance but a phantasie, an imagina-
tion. And here I suppose it be a greivable
vnto thy matter, to speake somewhat of
all good angels in generall, and euill spi-
rites: for if I can proue the to be no mo-
tions, but substances, much more the ho-
ly comforter is a substance. But if it be
beside our purpose, yet it shall be a profi-
table and necessary digression: for there
be many late Libertines and late Eng-
lish Separates, whiche would reach out
of Scripture, y there is neither place of
hell, ne payne after this lyfe: that hell is

II4.
Gen. 1.2.

Libertines
hold no tor-
ment after
this lyfe.

Resurrec-
tion.

1. Cor. 15.
15. 16.

Frankie of
Loues re-
surrection.

nothyng els; but a tormentyng and de-
sperate conscience: and that a ioyfull,
quiet and mery cōscience in heauen, and
that deuils are euill thoughtes, and good
aūgels good thoughtes. First if this doc-
trine be true, we beleue in vayne the re-
surrection of our bodyes, which is groun-
ded of Scripture, & nothyng els, so that
if you beleue Scripture, this is a false,
pretēsed, and damnable doctrine. If our
bodpes shall not rise, thē is Christ not ri-
sen, sayth Paul, & all preachyng is vami-
tie: but our bodpes be dead through the
sinne of Adā, and shall be rased through
the righteousnesse of Christ Iesus. By a
mā cometh death of soule & body, and by a
mā cometh resurrection of soule & body.
There not many Christen mē. Baptised
ouer dead mē's graues in the p̄mative
Church, in toke that the dead should rise
agayne: S. Paule in his 15. Chapter to
the Corinthians, the first Epistle, doth
nothyng els but confute this dānable
pinion of S. Seduces denyng the resur-
rectiō, which now the Libertines begun
to renew. But our Saduces graunt the
Resurrectiō, they say we must rise fro
sinne, if he will come to heauen, which

of the of God. Resurrection.

is a mery and ioyfull conscience. There 115
be two sortes of resurrections expressed Two sortes
in Gods worde, of whiche it is writtens of resurre-
Likewise as Christ was raised vp from ctiōs: from
death by the glory of the father: Eue sinne, from
so we also should walke in a new life: death.
This new life is a resurrectiō frō sinne: Rom. 6. 4.
Christes rayning is the other resurre- Rom. 8. 11.
ctiō that is of the body, which begā in
Christ, the first frutes of the dead. For
Paul sayth: He that rayned by Christ frō
death, shall quicken our mortall bodyes:
& in another place: It shal rise a spiritu-
all body. Our Saduces, because they
either wil not, or cā not perceaue the dif-
ference betwene these two sortes of re-
surrectiō, which both are in Scripture,
graūt in words, & deny in dēd both hea-
uen and hell, both good angels & ill, defe-
dyng all resurrection to be from sinne to
vertue, from vice to godlynes, from vn-
clēnes to sanctificatiō. Resurrection frō
sin is but a figure of the other resurrecti-
on. For Paul sayth: Christ beyng once Rom. 6. 9.
rayned from death (not from sinne, who
neuer sinned) dyeth nō more. Likewise
imagine ye also, that ye are dead concer-
nyng sinne, but are alieue to God. Thē it

Angels what The Image they are.

disanulleth not resurrectiō of bodies, but
fortifieth the same, forasmuch as if there
be a shadow, there must needes be a body.
Angels. Now let vs search what the Scripture
teacheth vs of good aungels, and beleue
2. Tim. 3. 16 them. For all Scripture geuē by inspi-
ration of God is profitable to teache,
to controle, to amende. & it is truth.
Heb. 1. 7. No mā can deny angels to be creatures,
Collo. 1. 16 and almighty Gods workemanshyy, as
Psal. 104. 4. Paule witnesseth; Hee maketh his an-
gels spirites, and his ministers flames
of fire. How then are they inspirations?
Luke registreth that at Christes byrth a
multitude of heauēly souldiours (which
Luke. 2. 13. were Aungels) song glory to God on
14. hygh, and peace in earth, and reioy-
sing to men. Therfore they be no inspi-
rations. Did an inspiration appeare to
Priest Zacharie burnyng insence in the
Temple? Did an inspiration shew hym
p Elizabeth his wife should beare hym
a sonne? Did an inspiration make him
speechles? No truly, for p angell telleth
Luke. 1. 19. what he is, saying: I am Gabriell that
26. standeth in the sight of God, and am
sent to speake vnto thee. In p he sayth
I stand, and I am sent, he declareth that
he

Angels are of God. Substantia

he is a substance: And if Gabriel be a sub- 116
 stance, the rest be also substances. They reioyce
 ouer euery sinner that repenteth; they behold
 the face of the father in hea-
 uen; they assist and beare vs up in their
 hands; they carry Lazarus into Abrahams
 bosome; they minister vnto Christ after
 his temptation; they deliuered ysaie vn-
 to the Israelites; they shal come to y-
 nerall iudgement with Christ; and after
 resurrection, they shalbe made like vnto
 them. If they be inspirations, tell me
 how, speaking, singing, standing, sen-
 ding, ioy, seying, punishing, haies, helpe;
 & infinite other thyngs; which p-
 ture geneth to Angels; can he in an in-
 spiration, and without a substance.

We thinke this assertion hath affinitye
 with the doctryne opinion of Transubstan-
 tiation. For our Romanistes, although
 they more stubburnely, then truly; and
 more obstinately, then deuoutly, defend
 that no bread remaineth after the conse-
 cration, yet they can not deny, but that
 many accidentes remaine, as the colour
 of bread, the taste of bread, breadth, length,
 & other, the which can not be in the com-
 fortable and swete flesh of Christ, wher-

DII. For either the substance of bread remaineth, or els we must say with y^e Papistes, that these things be without a substance, the which is as if we should say, there is sickness, and there is health, there is cold, heat, moisture & drych; but there is no such thing as a body. An angell of the Lord comforteth Agar the Egyptian, beside the well of Shur, and commaundeth her to returne to her mistres: Abrahā promisech his seruante, that an Angell shall ayde & farther him in his iourney. Jacob when he telleth Ephraim & Manasses, prayeth for the Angell of y^e Lord, which had bene his succour at all tymes; might blesse & multiply them. We read y^e an angell gouerneth y^e hostes of y^e Israelites: an angell of the Lord killeth thoufantes of the Amritans: Angels certifie women of Christes resurrection, & the disciples of his glorious returne. Wherefore they be no inspirations, no motions coming frō God; but spirituall substances, & ministering spirits, sent to minister for their sakes; which shalbe heyres of saluacion: Now as I haue spoken of good angels, so I thinke it no lesse needfull somewhat to speake of euill angels.

2. King. 19.
35.

Luke. 24. 6.

Actes. 1. 10.

Heb. 1. 7.

for there be many late borne Saduces. I haue perswaded their own waueryng myndes, & allure the consciences of others to þe foresayd opinion; þe deuill is no thyng but *Nolium*, or a filthy affectiō of flesh & swaruyng frō honestie, vertue & godlynesse. I thinke such haue either al ready sayd in their hartes: there is no God, or that they may as easily be brought therunto, as *Cherea* was vnto *Paphila*. *Cherea* durst not ieopard in his owne apparell, but fayned himselfe to be an other. Euē so our late Saduces & Libertines, will not reason these thynges stiffly for disturbing þe cōmon wealth, or rather for losing their liues. But it is to be feared; þe vnder the colour of Christians they say they reason in the way of disputation, when they speake frō the bottom of their hartes. If any man winch at my writing, he declareth, þe he is a Saducy. If there be a God, as we most stedfastly must beleue, perely there is a deuill, also & if there be a deuill, there is no surer argument, no stronger prooffe, no playner euidence, that there is a God. Be not all euil angels spirits: Thē are they not feluall motiōs; but spirituall substances. But I will

1. Pet. 5. 8.

Ephc. 6. 11.

Iohn. 1. 7.

will leaue argumēt, & call truth to wit-
 nes, let vs aske the Scripture what the
 deuil is, let vs enquire of Peter & Paul,
 let the Prophetes and the Euangelists
 testifie. **S.** Peter sayth, that our aduer-
 sary the deuill walketh about lyke a
 roaring Lyon seekyng whom he may
 deuour. He compareth hym to a Lyon,
 he walketh, he seeketh. And the chosen
 vessell Paul, warneth vs to put on the
 armour of God, that we may stand
 stedfast against the craftie assaults of
 the deuill, forasmuch as wee wrestle
 not agaynst flesh & bloud, but agaynst
 rule, agaynst power, agaynst the world
 ly ruler of the darkenes of this world,
 agaynst spirituall wickednes: for hea-
 uenly thynges. He maketh a difference
 betwene the deuill & his assaults, which
 be beastly affections, sayyng: agaynst the
 crafty assaults of the deuill: and he cal-
 leth them rulers, powers: wherfore they
 be no fleshly motions. But you will say
 he calleth them spirituall wickednesse, a
 wickednes is no substance. **S.** Terence
 calleth *Dauus, Scelus*: Tully calleth *Ca-
 teline Pestis*, so the Scripture calleth
 God loue, truth: & light, & ill men darke-
 nes.

The deuils of God. strength.

nesse. We read in the story of Job, that 118
 when the seruautes of God came & stode Iob. 1. 6.
 before y^e Lord, Sathan came also among 2.
 them, and God talked with him, and he
 answered that he had walketh through
 the land, & craueth of God to suffer hym
 to scourge Job, without whose leaue he
 could doe nothyng. After he rayseth the
 Sabbes agaynst Job, he killeth his ser-
 uants, he slayeth his childre, he smitteth
 him with marueilous soze biles, fro the
 sole of his foote vnto his crowne, so that
 he scraped away the filth of them with a
 potherd. Did an affection worke these
 thinges, or a spirituall rule & substaunce? *1. King. 22.*
 To deceiue wicked kyng Achab, he pro-
 miseth that he will be a lying spirit, in
 the mouth of 4. C. Prophetes, he ber-
 eth king Saul, Christ seeth him as light
 ming falling downe fro heauen, he blin-
 deth all those that beleue not y^e Gospell,
 he worketh all iniquitie: he seduced Adā
 and Eue: he is the enemy which soweth
 tares to destroy the sēde of euerlastyng
 lyfe, y^e is, of Gods word: he is the strong
 harnessed mā, & spirituall Pharao ouer-
 comed of our sauour Christ: he is y^e go-
 uernour that ruleth in the ayre, and king
 of *Ephc. 2. 2.*

Math. 4. 3.
2. Cor. 12. 7
Iud. 1. 9.

Apoc. 12. 8
9.

Math. 8. 29.
Marke. 5. 5.
Luke. 8. 16.

Math. 25.
41.

of this world: he setteth Christ on the pinnacle of the temple, & on a high mountaine, sheweth him þe glory of the world: he suffereth S. Paul, least he should be exalted out of measure, through the abundance of reuelations, he striveth with Michael the Archangel, & disputeth about the body of Moyses, he shall cast the faythfull congregatiō into prison for x. dayes, he is the dragon cast out of heauē by the bloud of the lambe, & pursuyng the womā. The he is no fleshly motiō, vnlesse our Saviour Christ hath such beastly motiōs, vnlesse also heauen were full of such which was full of traiterous angels. In þe countrey of the Gergesites two deuils leying Christ, cried out, what haue we to doe with thee, O Iesu sonne of God, art thou come hether to tormēt vs before the tyme? And they besēch him of leaue to goe into the herd of swine. Do affectiōns cry, talke, kill, smite, fall frō heauē, tēpt Christ, pursue the Church: Christ telleth vs they shalbe punished in the fire with the wicked, saying: Depart frō me ye cursed into euerlastyng fire whiche is prepared for the deuill and his angels. S. Peter sayth that God spared

not

not his aungels that sinned, but cast the
 downe into hell and deliuered them into
 chaynes of darckenesse, to be kept vnto
 damnation. Paul commaunded the Co-
 rinthians to deliuer him whiche held his
 fathers wife to Sathā, for y destruction
 of y fleshe. He meaneth not y they should
 geue him ouer to the lustes of the flesh, &
 suffer him to abyde in vayne pleasures.
 Wherefore deuils are no fleshly lustes,
 carnall motions, sensuall affectiōs. De-
 uils beleue & treble sayth James. They
 cōfesse Christ to be the sonne of God, as
 in y Euangelistes we may read moze the
 once or twice. But I thinke our Sabu-
 ces wilbe edified moze by a coniurer thā
 by the wordes of godlynesse, wherfore I
 send the to coniurers, sorcerers, enchan-
 ters, charmers, witches, wh will learne
 and perswade them that there be deuils,
 and that they be not lustes of the fleshe,
 but spiritual substāces, & spirites crea-
 ted for vengeance, which now in the end
 of y world shall poure out their strength
 to plucke the lambe of God out of the
 myndes of all men. If therfore all Aun-
 gels both good & euill be substāces, and
 not godly or beastly lustes, much moze

2. Pet. 1. 4.

1. Cor. 5. 4.

James. 2.

Math. 8. 29.

&c.

Eccle. 38.

God

God y^e holy Ghost maker of all spirites,
knowe of thoughtes, gouernour of the
Churche, soigener of sinnes, hatcher of
the creatures, filler of all places, is a spi-
rituall substance and no inspiration.

The xxv. Chapter.

Christ is vnconfounded, why he became mā,
why he was borne of a womā, he tookē bo-
dy the soule and body of mā, why he chose a vir-
gine to be bōshē of, and why a virgine hand-
fasted and maryed, why he was a babe at his
begynnyng, not an able man, as Adam was
at his first creation, why he came so long af-
ter Adams fall, why he was Baptized, temp-
ted, crucified, &c.

Now albeit both Christ bee a
substance & the holy ghost al-
so, yet it doth not follow y^e they
bee two persons in the glori-
ous Trinitie, for they may be both one,
as the Sabellians doe teach. Wherefore
now I will proue that they be vnconfou-
ded, that which being proued, no mā can
doubt hereafter, but they be two persons:
for a person is an vnconfounded sub-
stance. We may learne out of Gods
booke, that neither the father, nor y^e holy
comforter tooke mans nature wth them,
why christ but Christ onely. For as through a nat-
tall man was were banished out of para-
dise,

why christ but Christ onely. For as through a nat-
tall man was were banished out of para-
dise,

pise, made the children of everlasting
 duration, so it pleased the almighty Tri-
 nity neither by an Angell or Archangell,
 but by a naturall man to restore vs a-
 gayne, and make vs hepyes to saluation,
 as Paule witnesseth: By a man came
 death, and by a man cometh resur-
 rection of the dead. For as by Adam
 all dye, euen so by Christ all be made
 alyue. And the will of God was that he
 should be borne of a woman. God sent his
 sonne, *Factus ex muliere*, borne or made
 of a woman. But why was Christ borne
 of a woman? Truly because sinne and
 death overflowed the world through the
 first woman, he worketh the mysterie of
 life and righteousnes by an other woman
 that the blame of sinne should not be im-
 puted to his creature, which is good, but
 to the will by which Eve sinned. For sa-
 ving he is a Saviour both of men & wo-
 men, he becommeth man, for so much as
 man is the better kynde, yet he is borne
 of a woman, that we should beleue him
 to be a saviour of women also, so that his
 by the a woman, and his becommyng
 man, declareth him to be mynde full of
 both kyndes. But here we must note
 that

1. Cor. 15.
 27. 22.

Math. 1. 20
 Galat. 4. 4.
 why hee
 was borne
 of a woman.

or. or. 107

-oid O nA
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 .borovt

-oid O nA

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that Christ tooke mā's nature vpon him, not by the turnyng of his Godhead into his manhead, but by assumptynge of manhead vnto his Godhead: not by confusion or mixture of substance, but by vnitie of person. For as the reasonable soule and the fleshly body, is one man: so the deitie and humanitie is one Christ.

Christ
took both
soule and
body.

Math. 26.

38.

Mark. 14.

John. 10. 17

Psalm. 16. 10.

Act. 2. 25.

An Obie-

ction aun-

swered.

John. 1. 14.

When I say Christ tooke our nature vpon him, I meane not that he tooke flesh onely, as some hereticks haue thought, but the soule of mā also, for so much as he is no halfe Saviour, but a redeemer of both. For he witnesseth of himselfe *Tris- tis est anima mea*; my soule is fad into death: & I haue power to put my soule from me, and I haue power to take it againe, no man taketh it from me. Dauid speaketh also in this behalfe. Thou shalt not leaue my soule in hell, neither shalt thou suffer thy Saint to see corruption. Some are moued to thinke Christ tooke not mans soule vpon him, but the body onely, because his beloved discipule sayth, *Verbum caro factum est*, the word was made flesh, making no mention of a soule. So John sayth, the word was made flesh, as Paul recordeth, that

by

by the deedes of the law no flesh shall
 be iustified : The which in an other
 place he saith more plainly, through the
 law no man shal be iustified, vndersta-
 ding by the word flesh, nor the body only
 but the hole man both body and soule.
 This maner of speaking is often in the
 scripture, for Dauid sayth: thou hearest
 their prayer, therefore all flesh cometh
 vnto thee, all flesh for all men. And note
 here a vehemency in the wordes (thou
 hearest) as if he should say : We pray
 to thee, for we do know that thou dost
 heare, but of other we know not that
 they heare, and therefore we only call on
 thy name. Thus did the old Patriarks,
 this was their sayth. We neuer read
 that they prayed to any creature. And
 Jeremy curseth him that maketh fleshe
 his arme, that is, putteth his trust in
 man. And Iohn Baptist testifieth that al
 fleshe shall see the sauour sent of God.
 So Iohn þ Euangelist sayth, the word
 was made flesh, as if he had said þ word
 was made man, toke mans flesh and na-
 ture, which word is Christ. I haue de-
 clared before, why he is named a word
 & what maner of word he is. But wher-

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Rom. 3. 20.

Gal. 3. 11.

Psal. 64. 2.

Iere. 17. 5.

Luke. 3. 6.

Against the
late anabap-
tistes.

Gen. 2.7

Galla. 4.4.

Canti. 2.2.

of was he made flesh? Of what matter & stuffe was his humanity shapen? or wher he bring it out of heauen? No truely. The first Adams fleshe was formed of the earth, as it is writtē: Then the Lord GOD shaped man of the mould of the earth. And wherof the second Adā's fleshe was made the blessed Apostle S. Paule telleth, saying: When the fulnes of time was expired, God sent his sonne, *Factū ex muliere*, made or born of a woman. He did not passe thorow her as water gusheth thorow a pipe or condite, but tooke part of her substance & nature. Wherefore the Prophet Esay nameth him a flower or blossome coming out of the roote of Jesse. Salomon nameth him a Lily, and a Rose among thornes. Doth not every floure take his nature of the body & stock, out of which it groweth? Doth not the Lily and Rose likewise? Are grapes gathered of thornes, or figges of appell trees? Besides this it was needfull, that the same flesh should be punished on y^e tree, which offended in eating of the fruit of the tree: that the same flesh should be iustified and rise in righteousness, which dyed in sinne and

and brighteousnes for by a man, sayth I 22
 Paule, came death, and by a man com- 1. Cor. 15
 meth resurrectiō of the dead. And as by 21. 22.
 the disobedience of one man, many be-
 came dead: so by the obedience of one
 many may be made alive. Wee and co-
 sider the cōparisō that Paul maketh be-
 twene the first Adam and the second A-
 dam in the v. to the Romaines, and it de- Rom 5. 14
 stroyeth this opinion utterly. Besides
 S. Paule sayth that we be fleshe of his
 fleshe, and bones of his bones, spea- Ephe. 5. 30.
 king of Christ: *Membra sumus de corpora
 eius, de carne eius, & de ossibus eius*: Wee
 are members of his body, of his fleshe,
 & of his bones. But how are we (good
 Christen people) fleshe of Christes fleshe,
 except he be fleshe of Maryes fleshe, and
 bones of Maryes bones? Besides, he
 did suck his mother, and toke his nour-
 rishment out of our swete brestes. For
 we read, that a certayne womā came hit
 to him and sayd, *Veni mecum qui te pos- Luke 11. 27
 temus*. *Cruciatuque matris* happy is the
 wombe that bare thee and the pappe
 which gave thee sucke. Neither Christ
 himselfe sayeth, doth not reprove her as a
 dyce, wherefore we must needs graune
 that

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21.10.21

22.11.12

4.1.7 mo 7
Gen. 3.15.An Obedi-
tion.

1. Iohn. 3.9.

21.11.21

22.11.12

The am-
bros.

that he took his nature, substance, man-
hood and flesh of her. I doe touch this
matter because not long since, I commu-
nicated with a certaine woman which deny-
ed this poynt, and when I & M. White-
head, Thomas Leuer & others, alleg-
ged this text agaynst her opinion: *Semen
mullieris conteret caput serpentis*. The seed
of the woman shall grinde or breake
the Serpents head. She answered: I
deny not that Christ is Maryes seed or
the womans seed, nor I deny him not
to be a man, but Mary had two seedes,
one seed of her fayth, and another seed
of her flesh and in her body. There is a
naturall and a corporall seed, and there
is a spirituall and an heavenly seed, as
we may gather of S. Iohn, where he
saith: Tho seede of God remaineth in
him, and he can doe sinnes. And Christ
is her seed, but he is become man of the
seed of her fayth and belife, of spirituall
seed, not of naturall seed: for her seed
and flesh was sinfull, as the flesh & seed
of others. The seed which is promised
unto Adam is named to be *Semen mulieris*
the seed of the woman, the seed is
the seed of God, the self same after

35.11

.11

is

30

is called p seede of Abraham, of Jacob, the
seede of David, & of the blessed Virgyn.
But the seede that S. Iohn speaketh of,
is *Semen Dei*, the seede of God, that is,
holy spirit, not Abrahams seede, Davids
seede, or Maryes seede. How ca it be their
seede which took no substance of them?
farther, the same promise is remmed vnto
to Abraham, Jacob, David, and others,
with all these special words, that of their
wombs, of their bowyes, of their fruit,
of their bellies, of their lynes, of their
flesh, the sauour of a world shalbe borne,
not of their faith, of their beliefe. Other-
wise it must needs be a fleshy, a naturall,
and a corporall seede, of which Christ was
made man, manger the head of the deuil
and all heretikes. He took not, sayth
Paul, on him the angels, but the seede
of Abraham takerh on him. Now the
spirituall seede is in Angels more plenti-
fully, than in man, for so much as they
be not deuyssed with the grosse lump
of the body. And that we should firmly
belene and steadfastly credit, *Ex quibus*
Christus est secundum carnem, that he is
of the fathers, concerning the fleshe,
S. Pachem & S. Luke reckon his kin-

Gene. 22. 18
Gene. 16. 4.
2. Sam. 7. 12
Psalm 131. 11

1. Cor. 15. 48

Heb 2. 16.

Rom. 9. 5.

Math. 1. 23
Luke. 3. 23.

Christ our

The Image

brother.

red fetch his stock and generation, from
Adam, Enok, Noe, Abraham, David,
Salomō, Roboam, Zorobabel. &c. More
ouer, Christ came not onely to dye for
our sinnes, but also to be an ensample
vnto vs, and a perfect patterne of good
lyuing, as shall be declared afterwarde.
For so much then as we be partakers
of fleshe and bloude, he also *Participans*
eisdem, tooke part with vs. If he tooke
other fleshe, not made of his mother, but
of what matter it pleased him, he tooke
no part with vs, neither doth his ensample
belong vnto vs. He is our brother. For
S. Paul saith, he is not ashamed to cal
the brethren, saying: I will declare thy
name vnto my brethren. Now brethren
be of one nature & substance touching
their fleshe & body. Therefore she denyeth
Christ to haue taken his fleshe of his
mother, is not y sister of Christ, but y el
dest & first borne daughter of Antichrist.
Yet he pretended that she beleued that
Christ was a true & naturall man, but in
deed he denyeth his manhood: for if he had
any manhood or humanitie (as no doubt
he had) he had it vndoubtedly of his mo
ther, or els he was no man. If he had it
not

Heb. 2.14.

1ohn. 20.17

1. Cor. 15. 48

1. Cor. 15. 48

1. Cor. 15. 48

1. Cor. 15. 48

the
Rom
stone
da, w

not of his mother define & shew frō whē-
 ce he had it. Yea they say it is unknowē
 and undefined in the scripturs. How thē
 can we warrant Christes humanitie a-
 gainst heretiks if we make it uncertain
 wherof it toke it, and if he be unknowen
 wherof he was shapen: But albeit he
 toke flesh of his mother, yet it was holy
 flesh, not sinful flesh that he toke; for so
 much as it was conceived, and wrought
 by the ouershadowing of the holy ghost. why hee
 was borne
 of a virgine
 Albe it the seed and flesh of other be sur-
 full, yet hers was not so, but sanctified by
 the holy spirit and most cleane: for to her
 it was sayd: *Benedicta tu inter mulieres.*
 Blessed art thou amongst women. He
 is *Lapis ex mōte excisus sine manibus, cō-*
muniens &c. The stone of which Daniel Dan. 2. 34.
 recozdeh, that was cut out of the hill
 without hands, which hath & shal brek
 into powder the golde, silver, brasen and
 yron kingdomes, that is y^e iiiiij. Monar-
 chies & Empires of y^e Caldies, & Baby-
 lonians, of the Medies, and Persies, of
 the Macedonians & Grekes, and of the
 Romans. The hill out of the which this
 stone is taken, is the tribe & house of Ju-
 da, which dwelt & was situate vpo mount

D. iiiiij.

Sion

Sion in Ierusalem: and by the wordes (without hands) is ment that this stone without māns seed, mans helpe & nature, came out of the foresayd hill, in y he toke his fleshe on no earthly father, but onely of the substance of Mary his mother, of whose breasts the sayd flesh was nourished afterward.

Luke. 1.35

Math. 1.20.

21. 22. 23.

24. 25. 26.

Esay. 7.14.

Math. 1.23.

why hee
was borne
of a virgine
espoused &
married.

Math. 1.18

Christ was conceived of y holy ghost, not the father, who touching his humanity hath no father vpon earth, as concerning his diuinitie he hath no mother in heauen. Farther, he was borne of a Virgin, for so much as virginitye is a far more honorable thing then wedlock. The blessed virgin, *Credendo, non concubendo grauida facta est*, was made fruitful by fayth, not by mans helpe, by the spirit, not by lechery. For it was seeming that the vnspotted Lamb Iesus Christ, who shoulde blot out our sinnes as the fier melteth y ware, that he should be borne without al original sinne. Notwithstanding was borne *Ex Virgine desponsata*, of a virgine handfasted & married, partly that the young virgin shoulde not be destitute of a helper, a keeper, a nourisher in her aduersitie and trauaile,
and

her progresse into Egypt, partly also
 that none should recount wedlocke un-
 clean, or matrimony vnpure, forsomuch
 as he boughsed to be bozne therein.
 Neither is it any dishonor, and defacing
 to the diuine nature, that Christ who
 filleth all the world, filled the wombe of
 the blessed virgin, no not if her flesh had
 bene sinfull and vnsanctified. For his di-
 uinitie is not defiled therby no more thā
 the sonne shining vpon a carreine & filthy
 iakeses is dishonored or defiled through
 their stinking sentes, or rather much les,
 for he made the sun. For the diuinitie is
 said to be vndefilable, not because it tou-
 cheth nothing vncleane, but because it
 continueth cleane, whatsoener it toucheth.
 Wherefore, he was not defiled with the
 virgins womb, but sanctified it, halowed
 it with his presence, & made it most cleane,
 and chose himselfe a mother in earth, be-
 cause before he had a father in heauē. If
 any man think, because Christ was bozn
 of the holy ghost, & he is & holy ghost his
 sonne, let him not be deceaued: for it is
 no sure reason, if any thing be bozn of an
 other, to make it straight the son therof,
 as for example: We are bozne of water,
 and

The Gods
 head is vn-
 defilable.

Christ is
 not the ho-
 ly ghostes
 sonne.

Iohn. 5. 3.

and yet we are not the sonnes of water: we are borne of the holy ghost, & yet we are not the sonnes of the holy ghost, but the sonnes of our heavenly father. Also lice, heares, & limbycks are bred & gen- dyed of man, & yet no body calleth them the sonnes of man. Lykewise many are called the sonnes of some, & yet they can not be sayd to be born of the, as *Eschimus* is son to *Mitto*, & yet not borne of him.

1. Sam. 10.

27.

2. Sam. 12. 5.

Iud. 19.

1. Sam. 2. 12.

Iohn. 17. 12.

And y^e scripture calleth the, *Filios mortis*, the sons of death, the sonnes of Bel- hall, the childre of the deuill, the chil- dren of sinne & perdition, the sonnes

Plal. 89. 46.

of wrath, the sonnes of hell, which were neuer born of it, but made vnto ig- nominy, and *Filios dilectionis*, the sons of loue, the sonnes of light, of promise, of strength, of the kingdome. not borne of it, but such as shall be fellow heires with Christ and are prepared for y^e king- dome. So our sauour Christ is sayd to be conceaued of the holy comforter, and borne of him, & yet he is not his son, but the onely sonne of God the father, vnto

Iohn. 1. 12.

Collos. 1. 14

Eph. 5. 1.

whom we be also sonnes: but we be the sonnes of promise, he is that sonne be- gotten, we be sonnes through adoption,

Christ

Adam.

of God.

Christ.

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Christ is the sonne of God by nature, for
asmuch as the scripture is, that he was
conceaued of the holy ghost, who being
God became man. We cannot gather
therof, that he is Christs father: for tou-
ching his humane nature he was borne
without a father, as touching his other
nature he lacked a mother: but rather
we may reason that he is his mother, for
the mother conceaueth, not the father,
and so he shall haue 2. mothers, & which
is impossible, wherefore he is the onely
sonne of God the father.

But why is he borne a babe, & a littell Math. 2.18
one, not an able man as Adam was: A-
dam was made an able man, because he
was made after the image of God, not
in sinfull flesh through any sin of man.
But his posterity & offspring are borne
babes, for asmuch as they are borne in
sinful flesh, as Dauid witnesseth saying:
Ecco enim in iniquitatibus. &c. Behold
sayth Dauid, I was borne in wickednes
and my mother conceaued me in sin.
vnrasonable beastes, as the calfe, & lit-
tle lambe, & whelpe, as soone as they are
borne can goe, run, finde out their mo-
thers teates, and sucke them without a-
ny

why all mē
be borne
babes not
able men.

Psal. 51.5

ny helpe of other: only man when he is
 born, can neither occupy his toung in spea-
 king, nor feet in going, nor his handes
 to find, and except his mother or nourse
 thrust her breast into his lips, he know-
 eth not where they are, nor what to doe,
 and would cry for hunger, yea, starue
 before he would suck of his own accord.
 This infirmitie is in our hoppers when
 we be young, because Adam and Eve
 sinned whe they were old, forasmuch as
 then our mindes also be weake & blinde
 through the same sin, that the feblenes
 of the body might be agreeable to the ig-
 norance of the minde. For as both bo-
 dy & soule sinned in eating the apple,
 minde in lusting, the body in taking, so
 both are punished, the body with infir-
 mitie, the minde with ignorance. Now
 our Saviour Christ, albeit he were not
 borne in sinfull flesh, yet because he was
 not borne in the lphenes of this sinfull
 flesh, he was borne a babe, not of perfect
 bygnes, like Adam: his flesh was not sin-
 full in deede, but holy & undefiled, yet it
 semeth sinfull in y he tooketh both this, &
 all other humane infirmities, as hunger,
 thirst, cold, heat, pouerty, and death, & so

Gen. 3. 6.
 Rom. 2. 3.

Rom. 2. 3.

him which overflowed the worlde tho

I 27

row sin: *Miser Dens filius sum*, God sent

Gal. 4.4.

his sonne. This comming is his incarna

tion, and his sending likewise. The fa

ther is not sayd to come, nor to be set, be

cause he was not incarnate. That the co

ming and sending of Christ is to be ta

ke for his incarnatio, we may perceiue

by this. For who cometh there where he

is already? Or who is sent thither? But

Christ is every where touching his diu

nitie, for he is y wisdome of the father,

which reacheth from one end to another

mightely, and ordereth all things louing

ly. Seeing therefore he is every where,

how cometh he where he was not, by ap

pearing in his humannite? But it is a

great question why God sent his sonne,

Cam uenit plenitudo temporis, in the fol

lows of time, why he came no sooner, but

in the end of the worlde? If he had come

long before, many had ben saued which

haue perished. For sith his incarnation

many more haue beleued him, than did in

this past: for he is the light shining in

darknes. Truly he came, when he saw

his comming should be most profitable,

not being moued therunto through the

conli.

Christ's co
ming or se
ding what
it is.

Wisd.

Gal. 4.4

why Christ
came in the
end of the
worlde.

consideration of our merites, but of his
owne voluntary goodnes: for our deser-
uings do not constrayne him to come.
Wherefore we can not blame him for the
losse before his incarnation: for it was
not vnderfuerd it was a iust losse: Can
þ chiefe blame the iudge for cōdemning
him according to the law? Or is the phi-
sician to be blamed cōming of his owne
accord to heale þ patient, if he tary lōg:
He came therefore when it pleased him,
when he knew he should be most wel-
come. If þ helpe one before his neede, he
doth not take it so thankfull, as when
thou succourest him in great neede. The
hungry mā who hath neede of meate, wil
shāke the more for it, the he which hath
plēty. The poore will geue the more a-
boundant thanks for thy money the the
rich. Before þ time of Christes cōming
men were not needy, they were not hun-
gry, but thought themselves righteous,
rich in all good works, true keepers of þ
law. Wherefore it was necessary, that
preaching of þ law should goe before his
cōming, by which men should learne,
that they had neede of a physician, for
by the law commeth knowledge of sin.

The

Rom. 5. 1

The law is *Securis ad arborē posita*. The axe which shall hew downe all those that bring not forth good fruits. The law is a glasse wherein we may beholde our nakednesse, our uncleane thoughts, our filthy living. *Lex subintravit*. The law (sayth Paul) entreth in that sinne should encrease: where abundance of sin is, there as he recozdeh also, is more plenteousnes of grace of the part of the giuer, and more thank of the part of the pacient, for as much as the sick thanketh the Physicion, not the hole man.

Wherefore Christ y Physicion of our soules, would not come but to helpe the wounded man, to call sinners vnto repentance, to seeke y shepe which was lost. For this cause God the sonne of God equall with his father, in the end of the world, humbled himself to our nature to deliuer vs from the bōdage of the spirituall Pharao the deuil who held vs prisoners perforce vntil Christ entred into his house, which is the world, and bound him & bereued him of his goodes. This is the fulnes of tyme, of which Paule speaketh, saying: When the fulnes of time was come. God sent his son bozne of

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The law is
an arc.
Math. 3.

Rom. 3. 20.

Rom. 5. 20

Math. 9. 11

Mark. 2. 17.

Luke. 5. 31.

of a woman, The warriour which will
 deceiue his enemies, putteth away his
 owne apparell, and clothech himsele in
 their apparell, that he may safely go into
 their region, and behold all their proui-
 sion, and afterwards easely ouercome the:
 so our sauour Iesus Christ, in the later
 end of the world did deck and cloth him
 selfe with our nature to deceaue and co-
 quere the deuill, who had seduced and
 conquered mankinde in the lykenes of a
 serpent: which policie is figured long be-
 fore in Iacob, who stealeth away the
 blessing from his brother Esau in his
 brothers rayment. Did the father and
 the holy ghost take our nature vpon the:
 were they bozne of a woman? were they
 conceaued of the holy ghost? were they
 bozne litle babes? Did they vse this po-
 licy to deceaue the deuill? If not, then is
 Christ vnconfounded with them. Christ
 also was baptised, not the father, nor the
 holy ghost. For the father sounded these
 wordes at his baptism: This is my be-
 loued sonne in whome is my deliue:
 & holy ghost descendeth like a doue, & sit-
 teth vpon him. Therefore is he christened
 not for any spot of sinne, any drin of un-
 cleannes

Gen. 27. 11

Math. 3. 16.
17.

whi Christ
was bapti-
sed.

will
his
fe in
into
proui-
e the:
later
him
d co-
d and
s of a
g be-
y the
n his
r and
n the:
e they
e they
is po-
hen is
Christ
nor the
these
by be-
live: &
& li-
stened
of un-
ness

cleannes in him, but for our erudition and
example. For if he came to be Baptized
of John his seruant, how necessary is
Baptisme for vs which be his seruants
& defiled with original & actuell trespasses:
If he required baptisme of him, dis-
dayne not thou to be Christened of thy in-
feriour, despise not baptisme, be thou ne-
uer so holy, neuer so perfect, haue no light
opinion of it. If it were a light thyng,
christ would not haue required it for our
example. Christ also fasted after baptisme
& was tempted of the deuill, he fasted for
our example, & was tempted for our victo-
ry. He was tempted in all sinne & ouer-
cometh, teachyng vs by his example how
to overcome. The deuill tempteth him wth
distrust of gods loue in seeking of unlam-
full meanes, wth presumptiō of gods loue,
& wth desire of worldly promotion wth
distrust, saying: If thou be the sonne of
God sprake that these stones be made
bread: But Christ answereth, teachyng
vs to fight in like case: Man shall not liue
by bread onely, but by every worde
that cometh out of the mouth of god.
He tempteth him wth presumption, bidyng
him cast him selfe downe from the pinnacle,

1122

1122

why christ
was tempt-
ed.
Math. 4.3.

Deut. 8.3.

310

310

310

Quint

R.1.

because

PLA. 21. 11. Because it was written that angels had

Deut. 6. 16.

charge over him. Christ answered without
shall not tempt the Lord thy God. He
tempteth him with desire of promotion, &
presumptib to presume on Gods tuition &
to fall downe he wold. But he who made
all the world, refused worldly honor, and
teacheth vs that God onely is to be wor-
shipped. All time is contained in y^e devils
temptations, & all vertue in Christs
humswetes. The deuill with thre propo-
sitions would inuegle Christ in all here-
ties, but Christ confuteth him with thre
Scriptures. And y^e thou shouldest not

Math. 3. 16.

John 1. 33.

1. 4. 1. 33.

think that Christ is the holy ghost, con-
sidering his incarnatis, he is sayd to be co-
eued of the holy ghost, and in his bapti-
sm the holy comforter descendeth vpon
him, and when he is tempted, the spirit
leadeh him into wildernes: wherfore he
is unconfounded with the holy ghost.

1. 8. 1. 33.

Christ also suffered death to deliuer
vs fro the tyrany of death, not the father
nor the holy ghost, for he offered his flesh
an odoriferous, & swete smelling sacri-
fice to the father. The cause why he
bles himself vnder death, is forasmuch as
our first parentes lost Gods favour &

why hee
suffered
death.

rough

rough

rough

Christ

of God

crucified.

rough pride, for it was sayd unto them
take, and ye shalbe as Gods: For this
cause it pleaseth Christ to overcome the
devil by humilitie, who through pride
misses vs from God, and we also must
come by humilitie, recover Gods
favour by humilitie, enter into the king-
dome of heauē through humilitie. Down
therefore proud stomack, down peacocke
feathers, downe hygh mountaine, and be-
come a low valley: The Lord will breake
downe the house of the pride, & he that
humbleth him selfe, shall be exalted, as
we may learne of the Publicane and the
Pharisey. We must recurre to paradise
by humilitie, which we lost by pride. Hu-
militie is the porter of heauē gates. For
his obedience vnto death, and
he became obedient to the death of
the Crosse. But why is Christ crucified
for our sake? Why did he chose this kyn-
de of death before other? Truly because
the kinde of death is accursed, & all that
spe of it, as it is written, cursed is every
one that hangeth on it. For so it cometh
to passe that Christ was accursed for vs,
we are vs from Gods curse, as Paul
sayeth. Christ hath delivered vs from the

130

Gen. 3. 7.

Prov. 15. 33

Luke. 14. 11

Luke. 18. 11.

Phil. 2. 8.

why he dy-
ed on the
crosse.

Gal. 3. 13.

in

R. 11.

curse

Agg. 1. curse of the law, in that he was made
 accursed for vs. Onely he rose frō death
 to life, onely he ascēded into heauē in the
 sight of his disciples, not the father, nor
 the holy ghost. Some searhyng wittes
 demaunde whether Christ could not de-
 liuer vs, but by assumptyng our nature,
 by sufferynge most cruell tormentes. He
 could, but he would not. He tooke our na-
 ture, because he came to deliuer our na-
 ture, & neither kynde should thinke they
 are despised: he became mā, & was borne
 of a womā, that the Serpēt which seduced
 both man and womā, might be over-
 come through both. Moreover he came
 not onely to deliuer vs, but also to be an
 example of good luyng. We be desirous
 of riches, he preferred pouertie: we hunt
 for promotion, he would not be a kynge:
 we are carefull to make heyres, to leaue
 many children after vs, he despised such
 fashion: we disdayne to suffer wrong, he
 suffered all wrong: we can not abyde to be
 cruell, he held his tounge: we hate our
 enemies: we are unpainfull in doing our
 duties: he was scourged, and whipped of
 his owne will for vs: we be sore afraid
 of death, he died for vs. He was sent

why hee
 tooke our
 nature.

It is deliuer
 vs.

For exam-
 ple.

Agg. 1. 1. 1.
 1. 1. 1.

to helpe our infirmities by well doyng, which came through sinne. How can our couetousnes be healed but by his pover-
 tie: How can our furiousnesse be cured, but by his pacience: How can our vn-
 kyndnes be recōpensed, but by his loue: How can our timorousnes be boldened, but by his Resurrection: Farther, how could he more set forth his exceeding loue toward vs then in dying for vs. A
 greater loue then this hath no man, Iohn. 15. 13
 thē to bestow his life (saith Christ) spea-
 kyng of his owne death. The deitie suf-
 fers no infirmitie, which is impossible, wherfore it was necessary that he should
 take our nature vpon him, who came to
 heale our infirmities, and to teach vs to
 cure them through well doing. If he had
 taken them in any other nature, then we
 might thinke he despised our nature, he
 loued vs not, that the exāple of his life
 belongeth nothing vnto vs. For if he had
 bene tēpted in an other nature, or dyed,
 how could we learne to withstand the de-
 uill, to overcome tēptations, to despise
 death of him: Wherefore there was no
 way like this to redeeme mā. He is wise-
 dome, wherfore he took the most wisest
 way.

111 way.

The xxvi. Chapter.

The holy comforter is unconfounded, how
why he descended in the likeness of a dove ra-
ther than of any other bird.

NOW that I haue proued Christ to
be unconfounded, myne order re-
quireth to fortifie the same thyng of the
most glorious and holy comforter, the
which is done partly already: for in that
we haue proued that Christ is not a ho-
ly ghost, the blessed & almighty comforter
is unconfounded with him. He is uncon-
founded also with the Father in that hee
proceedeth of the Father, in that he leadeth
Christ into the wilderness, in that he is
sent of the Father, as Christ sayth: When
the comforter shall come, whom the
Father shall send in my name, and in
the is sent of Christ also, as it is writ-
ten: When the comforter shall come
whom I will send in my Fathers name.
For Christ sendeth him, the Father send-
eth both him & the almighty comforter,
but he hym selfe is vn timer. That he sent
Christ, the Apostle testifieth: When the
tyme was full come, God sent his sonne
borne of a woman, and made vnder the
law, the which must be vnderstand
of the Father, because he sayth: God sent
his

Iohn.14.26

Math.4.1.

Galat.4.4.

his sonne. Wherefore Christ hym selfe
sayth: I went out from the father, and
came into the world. His sendyng, &
his comyng is his incarnation, as I
haue proued before. So the almightie
comfoter is sayd to be sent, bycause he
appeared in visible formes, as in y^e like-
nes of a Dove, and fire, not that he be-
came a Dove & fire, as Christ became
very man; but that it pleased him of his
grace and benefice by a dove & fire, that
our hartes might beleue his presence, &
know his power through those outward
and sensible apparitions. Hee became
not a dove as Christ became man, for as
much as hee came not to deliuer doves,
as Christ came to deliuer man. God the
father, because hee neuer came to shewe
him selfe in any visible shap, ne yet took
any nature vpon him, therfore he is said
to be vnseent. The Lord (sayth Moyses,)
spake vnto you, out of the fire in Ho-
reb, and you hard his voyce, but ye
saw no Image. Wherefore he is neither
the sonne, nor the holy Ghost, which both
were sent, and both appeared in many
visible formes. For we read I say, of the
holy Ghost, that hee appeared,

*where the ho-
ly Ghost
appeared.*

Dent. 4. 15.

Signe co^y Math. 3. 26.

R. iiii.

lumba

The Image

a dove.

Lamba, in the likenesse of a dove. Why
doth he appeare in the likenes of a dove?
This notable apparition was done for
many causes. One is, that we should be-
leue y^e holy ghost to be a worker in Bap-
tisme, to wash vs, to purifie vs, to rege-
nerate vs, to make vs Gods children, &
heyrers of saluatiō, & therefore y^e disciples
are commaunded to Chryste in his name, as
in the name of the father & the sonne, for
all be notified here in Christs baptising
*Pater in vāde, Fili^o in homine, Spiritus san-
ctus in colūba*. The father is notified in
the voyce which soundeth iⁿ the sonne
in mān nature: the almighty comfort-
er in the dove. For as all thāt be pie-
sent here, so they do worke inseparably,
in every mans Christenynge. The next
cause is, forasmuch as a dove of all crea-
tures, is most innocent, and noyeth no
beast, nor the litle worme: most chaste, for
they neuer breake wedlocke once begon,
but kepe it undefiled to the end of their
liues: for if so be the male or female,
through vncchaste loue haue the compa-
ny of any other, then they flocke and ga-
ther together, and rent the aduouterer,
& aduoteress in peeces: boide of anger
for

Math. 28.

16th 19th
20th 21st
22nd 23rd
24th 25th
26th 27th
28th 29th
30th

for they haue no gall, louers of amitie & friendship. And this apparition was shadowed and figured, by the doue whiche Noe sent out of the Arke in the tyme of the general floud. For as the doue returned in the euē tide, with a leafe of an Olive tree in her mouth, signifying peace, so the holy ghost geueth peace, causeth all friendship, engendreth all loue.

Gene. 8. 11.

And why? Merely as he is an ineffable communion of the father & of the sonne, as hee ioyneeth and knisteth the together with a fast, sure, & vnlosable knot, so hee gluet, & coupleth our harts, vpon which consideration, he properly is called charitie or loue. As the doue also mourneth in his loue, so the holy Ghost maketh vs to bewaile our sinnes, and lament our misdoings, as it is written: The spirite Rom. 8. 26. helpeth our infirmities, for we know not what to desire as we ought, but the spirit maketh intercessio mightely for vs, with gronings which can not be expressed. The holy Ghost doth not grone, but is sayd to grone, as we call a merry day which maketh vs merry, and a sad day, whiche causeth sadnesse, and as cold is called *Pigrum* because it maketh vs

Math. 5. 4.

vs slow. But blessed be they that mourne like the doue, and in the loue of God, for they shal be comforted. Such as grone for pouertie, and are dismayde, discouraged, mazed through imprisonment, or any kynde of persecution, be rauens, not doves, be wethercockes & worldlinges. For the rauen returned not agayne to the Arke, which is þ Church. The doue maketh his nest in some hollowe and hygh rocke: So let vs set our minds & desires vpon the rocke, which is Christ: The doue cheriseth the yong of other, as well as her own, the which is a lesson vnto vs to loue our neighbours. The Dove also will not eate of all manner of graine, but chuseth out the most fine and pure, teaching such as hunger and long for the truth, to fede of gods word, & to beware they fall not vpon euery carion. The doue with all diligence and kyndnesse cheriseth his mate when she hath yong ones. Wherefore the alknowing comforter appeareth like a Dove, who commaundeth his to be doves, that is to say, chaste, patient, kynde, mourners for their synnes, faythfull & diligent to their wines, earnest beleuers in þ rocke, readers of gods word,

word, & louers of all mē. This is the in-
 nocency whiche Christ inspired with the
 doue, cōmāssioeth, saying: Be ye wise as Math. 10.
 Serpētes, and innocēt like dōues. The ^{16.}
 almighty & alknowyng comforter is un-
 confounded also with the fāther, in that
 Christ was conceaued of him, not of the
 fāther, of whō Esay prophesieth: There
 shall come a rodde forth of the roote
 of Iesse, and a blossome or floure shall
 rise out of the roote. The roote of Iesse
 is the kindred of the Jewes; the rod is
 the blessed virgin Mary: the blossome or
 floure of mary is Christ, as he witnesseth
 of hymselfe: *Ego flos campi, & lilium con-* Canti. 2. 1. 2.
uallium. &c. I am the floure of the field,
 the lillie of the valeys, and the rose a-
 mong thornes. The rose plucked and
 taken out of the garden, loseth not his
 smell, and stilled with the fire, smelleth
 swāter then euer it did, pouryng forth
 an odoriferous water, no lesse holesome
 for many thynges then pleasant. Euen
 so Christ beyng taken out of the garden
 of this world, florished more than all the
 floures therein, grew in a further autho-
 ritie, thē all the holy Patriarkes & Pro-
 phets, cast an odoriferous sauour ouer al
 the

Math. 10.

Luke, 10. 3.

Esay, 11. 1.

Canti. 2. 1. 2.

How christ
is a floure
of a rose.

Iohn. 7. 32

The power of *The Image* *the spirite.*

- the world, which drew all men to him, & being digged in the side with a speare of þe cruell Jewes which are these thornes pourpung forth a water healyng all infirmities. This blossome or floure was receiued of the holy comforter, not of the father. Whereouer the almighty comforter is the gift of God, for þe Lord sayth vnto
- Num. 11. 17** Moses: I will take the spirite which is
- Rom. 8. 32.** vpon thee, and geue it them, & Christ also as it is witten, who spared not his own sonne, but gaue him for vs all, how shall he not with him geue vs all things? Wherefore the father, Christ, and the holy Ghost be distinct and sundry persons.
- Gene. 1. 2.** The comforter is vnconfounded also, in
- Act. 8. 29** that hee was borne vpon the waters, in that hee commaundeth Phillip the Evangelist to ioyne himself to the chariot of þe gelded man, in that he commaundeth Peter to arise and goe with Cornelius seruantes, in that he commaundeth to separate Paul & Barnabas, in þe he is the finger of God, twise Christ teachyng on his disciples gaue him, sayng. Receaue the holy ghost. He also descendeth vpon the disciples in likeness of fire, teachyng the to speake all languages, because the gospel

pell should bee preached to all nations.

And David recordeth, there is neither speech ne language, but their voyces are hard among them, their sound is gone out into all landes, and theyr wordes to the ende of the world. The Romane dominion hath reached far, but the preaching of the swete tidings of þe gospell shal go farther. For those nations which the sharpnesse of sword could not ouercome, shalbe vāquished by him, that fighteth not with sword, but with wood & word. Christ gaue not þe father by breathing, he descended not in the likenes of a dove, or fire, he commaundeth not Peter to go with Cornelius seruantes, he was not borne vpon the waters, he is not his owne finger, wherfore he is not the holy ghost. But albeit neither Christ, nor the almightie comforter be consubstantial with þe father, yet they are of one and the selfe same substance wth him, for þe scriptures teach Christ to be the hand of God, & the holy ghost to be his finger. The body, þe hād, & finger, are one substance, & yet the finger is not the hand, nor the hand the body, nor the finger the body. If therfore þe scripture do graūt to Christ, to þe ho-

Psal. 19.3-4

ly Ghost, to the Father, the meanyng of the word person: that is to say, that the Father is a substance, Christ is a substance, the holy Ghost is a substance, and that the Father is vnconfounded, Christ vnconfounded, the holy Ghost vnconfounded, as I haue proued, it must nedes folow that they be thre persons, for a person is an vncōfounded substance. This is the Catholicke fapth, the cōfession of Martyrs, the doctrine of the Prophetes, Apostles, and Euangelistes.

The xxvij. Chapter.

¶ Corporall similitudes of God made in the Scriptures. why he is named light, fire, the sunne, &c. the Image of God in mans soule.

NOW gentle Reader, seying I haue declared what a person is out of þe booke of holy Scriptures, & also proued with infinite authorities, that there be thre persons, that is, thre vnconfounded and distinct in proprietie, I will disclose the diuine and blessed nature of the almighty Trinitie, by corporall & earthly similitudes; & thou mayst behold as it were in a glasse, & with a payre of spectacles those thyngs which exceede & surmount the capacities of all creatures, the
inui-

Inuisible thyngs of God sayth Paul that
 is that eternall power and Godhead are
 vnderstand, sene & learned of his workes
 from the creation of the world. As long Rom. 5. 20.
 as we continue in this tabernacle and
 mortalitie, we shall neuer haue perfite
 vnderstandyng of the eternall God, for as
 much as the hartes of all men & womē be
 vncleane. Blessed be the cleane harted Math. 5. 8.
 (sayth Christ) for they shall see God.
 Our life is a warfare, a night, & a puri-
 fying of our hartes from sinne and igno-
 raunce, throught charitie and sayth. We 1. Cor. 5.
 walke in fayth, (sayth the Apostle) and
 see not. With this onely ladder we as-
 cend p̄ intelligence of p̄ secretes of God.
 Thyngs supernaturall cā not be percei-
 ued with natural light. Cherubin & Se-
 raphin & all the blessed company of angels Math. 24.
 are ignorant of the maiesty of God, for 36.
 they know not the day of Christes glori-
 ous returne, & yet they haue more plētī-
 full knowledge then we, forasmuch as
 they be pure myndes, & were neuer nei-
 ther blinded throught sinne, ne hindered
 throught any earthly massion & corrupti-
 ble body. *Scrutator maiestatis, opprimitur* Prover. 25.
in gloria. Whosoever is an ensearcher of
 Gods

Similitudes of The Image the Trinitie.

Gods maiesty, is oppressed of the glorie. No man is able fully and perfectly to know þ nature of a gnat or a litle spider. Be not displeased then, if I shew thee the Trinitie in his visibler creatures, as it were in a glasse, but glorifie God, and be not vnthankfull to him which hath opened him selfe in them to thy capacity, feeding thee with milke, because thou art not able to digest strong meates. And because no man shall be offended with this maner of teaching, I will make no similitudes of þ Trinitie, but out of the plentiful storehouses of the scriptures. The best and most liuely glasse that euer I beheld the Trinitie in, is the vision which appeared to Abraham in the Oke grove of Mamre. For as there three wayfaring men shew them selues vnto Abraham, so God is three persons, & as those three men are called one Lord, not Lords, so the three persons are one God; one Lord, one substance. And as Christ and the almightie comforter are sent of þ father. So here one sendeth twwayne vnto Sodom & Gomorre: & as the father is vn timer, so he is not sent, but sendeth. And as the twwayne whiche are sent to destroy Sodom

Abrahams
vision.
Gene. 18.1.

Gods are called one Lord of Lot, so
 sayeth full congregation confessed beleue
 Christ & the alknowing comforter to be
 one God. I touchen this similitude be-
 fore, & because it is so notable, I thou-
 ght it not unworthy to be rehearsed a-
 gayne. There be many similitudes de-
 claring certein properities of y^e trinitie,
 & some agreeable in one point, & some in
 another: but none doth so paint and por-
 tray it before our eyes, as this vision
 doth. We may find an image of y^e trinitie
 in y^e sun, for God is called by the name of
 the sun in y^e booke of wisdom: *Solus solus*
 & *intelligentia non est ortus nobis*. The fa-
 or of righteousness and vnderstanding a-
 rose not vpon vs. There is but one
 sunne only not many, so there is but one
 God. The sunne shineth vpon both good
 & euill men, so the liberality of almighty
 God, maynteyneth both. The moone
 and all the starres haue not their light
 of themselves, but of the sunne: so the
 congregation, and godly men which are
 called by the name of the moone, & stars
 in the scriptures, haue no light, no cru-
 m of vertue, no goodnes of themselves, but
 by participation of the deuine nature.

Wisd. 5.6
 How God
 is named y^e
 sun of vnder-
 standing.

S.i.

They

EEI
2.81.1000
1.81.1000

Pfal. 103.5.
Democri-
tus.

2.7.1017
2.81.1000
2.81.1000
2.81.1000

Then which gaze upon the sun, are blind-
ed with his cleare light, so al searchers
of Gods glory beyon the scriptures, are
ouerwhelmed with the maiesty thereof.
The presense of y sun thereth al things,
when he is absent night cometh, & dark-
nes and nothing, would grow if he did
not rife on them. So when God hydeth
his face, they are sorowfull and dye,
when he looketh on them, they waxe
young & lusty lyke an Egle. And as
Democritus, & other Philosophers hold
opinion that the sunne is infinite, so all
things be infinite in God. He is of an
infinite arme, of infinite maiesty, of infi-
nite wisdome. As the sun is the fountayn,
out of which cometh both the light, &
the heat, so is the father the fountayn out
of which issueth the sonne & holy ghost.
And as neither the light nor y heat doth
send the sun, but the sun send them, so y
father is sent neither of Christ, nor of the
holy ghost, but he sendeth them. And as
of the sunne and of the beames both to-
gether cometh the heate or warmnes, so
from the father and the sonne both to-
gether procedeth the acknowledging comfor-
ter. But as the sun light by diffusion is in
many

many places; so the blessed trinity in these
 places without diuision; neither contem-
 poral in place, neither moued in time; as
 in the sunne the sunne is without begin-
 ning and ending; eternall beames would
 come out of him; and euermore beames
 would procede out of the sunne; this
 brauerie. Other foze in as much as God the
 father is immortal; Christ his son also
 must needs be immortal, for as much as the
 father is likened to the sunne; and Christ
 to the cleare & bright beames; for he is
 the brightnes of the euermore lasting light. It
 would knowe of the Iudaeanes & Arrians
 whether the father in time began to be
 a father; or was a father euermore with-
 out time. If they graunte that he was a
 father euermore; the which they cannot deny;
 then it must needs follow, that the sonne
 was euermore. For he was not a father
 before he had a sonne; but he was called
 a father of his sonne. And he is alwayes
 a father & hath euermore and alwayes a
 sonne. If Christ was not euermore, then
 time was before him; & the Apostle spech
 calling him, *Primogenitus omnis creaturæ*.
 Christ begotten of all creatures; for
 time is a creature; and was before him.

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Wised. 7. 26.
 Heb 1. 3.

Collo. 1. 15.

and

S. ij.

But

John. 1. 3.

But time was made by Christ; for all things were made by him, as he belongeth disciple witnesseth. As the wright maker of time, the he was before time, and that which was before all time, is not moved in time, but is without time, without beginning & immortal. Wherefore Christ is immortal, & then he is God, for onely god is immortal: after this sort likewise the alknowing comforter was evermore; who is compared to heat, for an everlasting sun, & everlasting flames.

Luke. 11. 20

He is, dignus dei, & finger of god. If I cast out devils in the finger of God. &c. For where Luke sayth in & finger of god is in in Patheu I cast out devils in the spirit of God. The neither we must not

Mat. 12. 28.

Is he him to be without beginning, and of the substance of God; as the grante that God once lacked a finger; and he up the same to be of the substance of the body; like reason may be made of Christ who is the hand and the arme of God: for God was never without his finger, hand, ne arme, and the all three be of the same nature with the body. And for so much as Gods finger is almighty, and

Iere. 31:

his hand and arme likewise, both Christ
is almighty, and the blessed comforter al-
so, and Christ is God by nature, and the
holy comforter also. For nothing is al-
mighty & of the nature of God, but God
onely. But the Arias reply that the fa-
ther is elder then the sonne, and that he
which begetteth is before him that is be-
gotten. *Ego hodie genui te.* This day be-
gote I thee. This is true in fathers vpon
earth, but not in an everlasting father,
who must needs have an everlasting
sonne. Neither doth this reason holde in
all earthly things, for fier genyeth light
and heate procedeth from it, and yet the
fier genyeth, and light genyeth, & heate
proceeding be coena, not one before the
other: Therefore it is not against real-
ty father begetting, & Christ begotten,
& holy ghost proceeding should be coe-
terne, coinnitall, & not one before the
other in time, but ech one of them before
all time. And wel may þ trinitie be like-
ned to fier and his heat, & light, for God
in the scripture is called fire. *Domineus* is fire and
deus ignis consumens est, The Lord
thy God, sayth Moyses, is a consuming
fier. And John calleth him also light, sayth

An objecti-
on answer-
ed.

Heb. 12. 29.
Deut. 4. 24.
John. 1. 4. 5.

Christ

The Image

is God

Iohn. I.

1. Kin. 17. 16
Mat. 14. 20
Mark. 6. 42.
Luke. 9. 11.

ing *Deus lux est*, God is light, & in him
is no darkness at all. And Christ witnesseth
of himselfe that he is light, saying I
am the light of the world. who is *Lux
in se habens*, light of his brightnesse as fire
manifesteth light to a multitude; & yet is
not diminished by consolation thereby. So God
bestoweth innumerable benefites upon
vs, and yet his liberalitie is not hindered
thereby. Likewise also in a candle, of which
many other candles be light, it light is not
hereby in any wise diminished or hurt
at all. One supper doth not refreche or
fuffile many as well as few, but the voyce
of one preacher reacheth as wel as hundred
as one. The sound of one bell is neuer
the lesse when it is heard of many. Euen
so he who preserveth the smal portion of
meale & oyle for the widow and her sonne
that was not diminished, who with a ber-
ry few loaves, & certayne fishes, refre-
shed a great multitude, so the chose things
were not diminished but increased; and
God bestoweth his benefites with-
out any losse or detrimēt to his liberali-
tie. Howsoever as fire sendeth forth both
heat & light, but neither heat ne light se-
deth fire, so the father sendeth forth Christ

and

and

and

and y^e acknowledging comforter, & he is di-
sent. And as both y^e light & the heate are
of the fire, so Christ & y^e holy ghoſt both
are of the father, the one begotten, the o-
ther proceeding, and the father only is of
himselfe, & of no other. And as fire is not
before hear, & light, no more is y^e father
before the sonne and the holy Ghoſt.
But in that place which I rehearsed out
of Deuter. God is called fire, because he
melteth the sinnes of those that will a-
mend, as the fire melteth ware: and pu-
nisheth the sinnes of disobedient persons
with unquenchable fire: and Iohn call-
eth him light for the same cause.

Deut. 4. 24.

1. Iohn. 1. 5.

For light putteth away darknes, and
is contrary to it. For these propertyes
and other, the Scriptures call God, the
sonne of righteousnes, fire & light. If we
ponder the diligently, we shall finde also
the Image of the blessed trinitie in our
selues, in our owne natures. For it is
writte: God made mā after his Image
after the Image of god formed he him-
This Image is in our souls, not in our
bodies, as I haue proued in my cōfuta-
tio of the Anthropomorphites, or huma-
niformis. This soule is a liuely Image of

Gene. 1. 26

Eph. 4. 24.

Rom. 6. 4.

Collo. 3. 8.

Luke. 1. 75.

A glasse to

see God in.

O. I.

The
workes of
3. persons
be vnsepara-
ble.

Iohn. 5. 17.

as Iohn 5.

as Iohn 5.

of God. The soule is a spirite, almighty
God is a spirite, the soule quickneth, &
ruleth the body, the Trinity governeth
þ marvelous frame of this world. Rea-
son, will, and memory are thre, but one
and the same soule. So þ father, the son
and þ holy ghost are thre distinct in pro-
pertime, and one God. Whatsoeuer thing
the soule doth, these thre be þ workers
therof. Reason cannot discerne good and
euill, truth, falshe, playnnes & craft,
profe & sophisticatio, without either wil
or memory. Neither will chuseth what
him liketh, without the other: nor me-
mory remembreth not thinges gone with-
out reason and will. These actiõs & wor-
kes, which are sayd properly to belonge
onely to memory, and onely to reason &
will, in very deede are done by the work-
manship of all thre. So the father, þ son
and the holy ghost, worke all things vn-
seperably, not that each of them is vna-
ble to worke by himselfe, but that they
all thre are one God, one spirite one na-
ture, as reason, will, memory, are one
soule. The son worketh alwayes with
the father, for whatsoeuer the father
doth, þ same doth the son also, & Christ
recoꝝbeth

reordeth, that as his father worketh
hitherto, so he worketh. The almighty
comforter can not be absent from their
workes, for he is the spirite of the both,
& filleth the round compas of the world.

Sapi. 1.7

If I would gather all the workes of ech
person into an induction, I could mani-
festly proue this, to the capacity of all
men, but it is to long to speake of their
workes. I will speake of the creation of
the worlde, of Christe his incarnation
his miracles and resurrection, prouing
all these to haue bene done by the work-
manship of the thre persons. For if the
Trinity did worke inseperably in these
no doubt it hath done lykewise in all o-
ther. First touching the creation of the
world, no man distrusteth the fathers
working, of whom that is supposed to be
spoke: In the beginning God created
heaven & earth. If thou dout of Christ
& the holy comforter, herken what p pro-
phet Dauid sayth: by the worde of the
Lord were the heauens made, & by the
word of his mouth, the glorious fair-
nes of them. Therefore heauen & earth
by the workmanship of the thre persos
was made. Was Christ conceaued in
the wombe of Mary by the workman-
ship

Gen. 1.1.

An objecti-
on answer-
ed.

ship of the holy comforter, and is he not
maker of the world: If the three persons
worke euermore without seperation, why
doth the scripture graunt certein words
to one person, & certein to another: Tru-
ly to teach vs that there be three persons,
that there be three distinct, three unco-
founded. Onely the person of the father
soundeth y^e voyce in Christes baptisme,
only y^e holy ghost appeareth lyke a doue,
& only Christ is incarnate. Notwithsta-
nding both the flesh of Christ, and y^e voyce
of the father, & the apparition of the al-
knowing comforter, be the workmanship
of the whole Trinite. I meane not that
Christ & the holy ghost sounded the voyce
but that they were workers of y^e voyce,
the father only sounded it, not Christ not
the holy ghost. For they be distinct and
unconfounded, they be three, not all one,
three persons not three names. So y^e ho-
ly ghost only shewed himselfe in y^e shape
of a doue, not the father, nor Christ. Ne-
uerthelesse y^e poue in which he appeared
was the workmanship of all three. So
neither the father, ne yet the blessed co-
forter were incarnate, but Christ onely.
Neuertheles the flesh, & nature of Christ
was

was the workmanship of the whole Trinitie, whose workes be vnleptable.

This may be gathered of the wordes of the Angel to Mary. *Spiritus sanctus super ueniet in te, & uirtus altissimi abutabit tibi.* Luke. 1. 35. The holy ghost (saith Gabriel) shall come vpon thee, and the power of the highest shall ouershadow thee. By the highest the father is to be vnderstanded: by these wordes, *Virtus altissimi* the vertue or power of the highest, the sonne.

For so St. Paule calleth him to þe Corinthiāns, saying: we preach Christ crucified, vnto the Iewes an occasion of falling, to the Greekes foolishnes, but vnto the which are called both of the Iewes & Greekes, wee preach Christe the power and wisdom of God. The word *virtus* is translated in English, vertue & power; the greke word is, *Dynamis*, both in Paul, and in the answer of the angel. Peraduenture some man will deny that the father is ment by the word *Altissimus*. Therefore I wil fortify his operation with an other reason. Christes incarnation is his seying, as I haue proued before. For who is set thither, where he is alredy? But he is euery where couching

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thing his diuinitie: Therefore he is sent
thither, where he was not, by appearing
in his humanity. And it is plain, that
the father sent him, wherefore the incarnation
of Christ, is the workmanship of the holy
glorious Trinity. The scripture telleth
that our Saviour Christ also by his
word and commaundement dyd cast out
many devils: but the same witnesseth, &
the father and the holy ghost did worke
with him, least thou shouldest thinke the
works of the trinity to be separable. For
of his father he himselfe sayth: The fa-
ther that dwelleth in me is he which
doth the works. And of the aldoing co-
forter also, I cast out devils in the spirit of
God. Like proofe may be brought of al
his other miracles. So onely Christ a-
rose from death to lyfe, and yet the holy
Trinity raysed him. For of the father it
is writen, who raysed Christ from death.
And of himselfe he testifieth, saying to the
Jewes asking a token: Destroy this tem-
ple, & in thre dayes I shall rayse it vp
agayne. And the holy ghost raysed him
Paul is receyved, and witness, sayings:
Wherefore if the spirit of him which
raysed vp Iesu from death dwell in you.

And

John. 14. 10

Math. 12. 28

Gal. 4.

John. 2. 9.

Rom. 8. 1.

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OF GOD.

And John also: The spirit quicknech.
For it is not to be taken only of quick-
kening of our soules; but of our bodies
also, neither is it only he that holy co-
forter did raise him, whom he formed in
the virgins wombe. Like proofe might
be made of all the peculiar workes of
the working comforter, and of the father.
Wherefore their workes be no more sepe-
rable, then the workes of reason, will, &
memory; namely, seeing they be one god
as the other they be one soule.

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John 16.

The xxviii. Chapter.

How there is but one God, only the distinct
of Christ and the aldoing comforter; notwith-
standing this point.

NOW I haue almost declared al
the contentes of this treatise:
that is, what god is, what per-
son significeth, and that there be
three persons in the glorious Trinity.
For the proofe of my last matter, & in
the, I will first reach with euident scrip-
tures, that there is but one only God,
and the why reasons, not of philosophy,
but gathered out of them; for the scrip-
ture is profitable to teach, to cōtroll,
and to illumine. Then I will proue that
the

2. Tim. 3. 16

2. Tim. 3. 16
Coloss. 3. 17
1. Cor. 14. 31

the same scripture graunteth all & every
 one of þ parties of the definition made of
 God, to our sauiour Christ, and þ done.
 I will soite also that all the partes of þ
 same definitiō are graūted to þ alknow-
 ing & almighty comforter. The Christian
 congregation beleueth the father, þ son,
 and the holy ghost to be one God, not by
 nūcupation only, but by unitie of na-
 ture, for if the multitude of the that be-
 leued were *Con unum & trinum vnum*, one
 hart & one soule, if he which is ioyned
 vnto the Lord, is one spirit, if mā & wife
 be one flesh, one body, as þ Apostle wit-
 nessed, if all men be one substance con-
 ching their nature, if þ scriptures testify
 that in humane thinges many be one,
 how much more are the father, the sonne
 and þ holy ghost, one God, which differ
 not in nature & substance, for it is writ-
 tē, there are three which beate record
 in heauē, the father, the word, & the
 holy ghost, & these three are one. The
 unity of their nature proueth the not to
 be three gods but one God. The samable
 lect of þ Arrians expoundeth this text: *Hi
 tres vni sunt*, these three are one, þ they
 be one in will, in assent, & consent, & not

Act. 4. 32.

1. Cor. 6. 17

1. Iohn. 5. 7

Arrian-
 interpretatio
 confuted.

in their substance, nature, & diuinity to
 which I make answers, y^e in al the scrip-
 tures they cannot finde *unum sunt*, spoke
 of things which differ in substance and
 nature. Wherefore spoke of the three per-
 sons, they proue the to haue no diuersitie
 in their nature: & if y^e be true, they must
 graunt of necessitie y^e they be one God by
 nature. S. Paul saith y^e he that planteth
 & he that watreth, *unum sunt*, are one,
 Are they of diuers substance & nature;
 no verely: for both of the were men. He
 speaketh these wordes of himselve, & of
 Apollo (for y^e congregatio reioysed in the
 forbidding the Corinthians to reioyce in
 men and teaching the to reioyce in God
 only. Wherefore these wordes, *Unum sunt*
 in this place are not spoken of things
 which differ in substance. Let vs y^ender
 other texts. The same Paul vnto y^e Ga-
 lathians, sayth: Al you *Unum estis in Chri-
 sto Iesu*, are one in Christ Iesu. He spea-
 keth this of y^e Gala. which all were of
 one nature, of one lump, and substance.
 For they all were men, of men. Here y^e
 Iest also reader, y^e these wordes *Unum
 sunt*, are not spoken of things which dif-
 fer in substance. But the Arrians reply
 that

1. Cor. 3. 8

Galla. 3. 28.

In obiectio
answered.

that y^e Apostle witnesseth, that he which
is ioyned vnto the Lord, is one spirit, &
yet he is not of the same substance that
the body is. The latin is not *Vnum sunt*.
are one of which I doe speake, but *Qui*
adheret domino, vnus spiritus est, he that
is ioyned to the Lord. is *vnus spiritus*
one spirit. For *vnus* ioyned with an o-
ther word, as with *spiritus*, may be spoke
of thinges which are of discrepant na-
ture, as it is here but *vnum sunt*, is neuer
so spoken. Search al the Bible throug
out, and thou shalt find this to be true. I
recount that the wordes *vnum sunt*, be
spoken often of assent in will, but only in
those thinges which differ not in nature
and substance. And truely the father, the
son, & the holy ghost *Vnum sunt* volūate,
are one, not onely in will and assent, but
also of one substance, nature, and diuini-
tie, forasmuch as *vnum sunt*, are one, is
neuer spoken of thinges which differ in
substance. The Arrians reply farther,
y^e Christ prayed for his elect, *vt sint v-*
num, that they may become one, as he
and his father were one. He doth not
pray that they and he, & the father may
be one, but that they be one, as he & his
father

In other
obiection
answered.

father bee one, both in nature and will, as it foloweth in the same text. *Ut omnes unum sint, sicut tu pater in me, & ego in te, & ipsi in nobis unum sint.* That they all may be one, as thou father art in me, and I in thee, that they also may bee one in vs. For mortall men can not be of the same substaunce þ God is, they may be one in God, but not w God, they may be one as the father and Christ be, but not of their nature: that is, the three persons of the glorious Trinitie are one in will & assent, & substaunce also: so the chosen after this life, as they are now of one substaunce, so shall they be then also, not with God, but in God, of one assent, consent and will, & not squaryng one with another, for they shalbe all one in Iesus Christ, & Christ shalbe all thyngs in all, and God shall be all thyngs in all, which proueth Christ God. *Unum sunt* is spoken here of the elect whiche differre not in substaunce, for they be men. Therefore the father, the sonne, and the holy ghost, are of one substaunce and diuinitie: and if they be of one substaunce and diuinitie, they are not three Gods, but one God, as it is written. Harken Israell, the Lord

Collo. 3. 3.

1. Cor. 15.

28.

Deut. 6. 4.

T. i.

thy

Deut. 4. 35. thy God is one God. He saith vnto Isra-
 Deut. 32. ell by Moyses, Where are their Gods
 39. wherein they trusted? the fat of whose
 Esay. 43. 10. sacrifices they eat, & dranke the wine
 & 55. 21. of their vessels. Let them arise vp and
 Ephc. 4. 5. helpe you, & be your shield. See now
 1. Tim. 2. 5. how I am alone, and that there is no
 God but I. I can kill, and make aliue,
 and what I haue smitten that I can
 heale. I will lift vp my hand to heauen
 and say, I lyue euer. If there be many
 gods, their kingdome is deuided but the
 Marke. 12. kingdome of God is euerlastyng, wher-
 29. fore it is not deuided, For euery kyng-
 1. Cor. 8. 4. dome deuided shalbe destroyed. The
 6. Hebrew word, for God, is *Elohim*, which
 Elohim. is not of the singular nūber, but of þ plu-
 rall. For there be thre persons, but it is
 alway ioynded wth a verbe singular lest þ
 we should thinke there were many gods.
 Moyses bleseth this word for the English
 which is God, whē he sayth: in þ begyn-
 ning God created heauen & earth, wher-
 fore we may learne, that þ world is the
 workemāship of þ whole Trinitie. This
 word is bled cōmōly for God, to signifie
 þ whatsoever is done, is the worke of the
 thre persons, for as they be not separa-
 ble

in him, as I haue proued in my first mat-
ter. He is life, he is truth, he is light, he
is strength, he is health, he is, *Thassos aga-*
chan, that is, a treasure and heape of all
goodnesse. And if þ̄ thyng wherein they
differ be an euill thyng, þ̄ can not be God
þ̄ hath any euill thyng in him: for he wil-
leth no wickednes. The heathen which
worshyp many Gods, did & do thinke no
euill to come by thē by þ̄ light which they
had of nature, & iudged thē to reuenge &
punish all þ̄ they tooke to be sin. Now if
God be a righteous punisher of vice, he
must be void of the same. Wherefore na-
turall reason teacheth that there is but
one God. Doth not the noble and wor-
thy Philosopher Aristotle teache vs
this, prouing that there is but *unus pri-*
mus mobilis, one first mouer, who mo-
ueth all the heauy Spheres. The Pa-
ntheists make two Gods, which they call
Deo principia contraria, two principles
one contrary to another. For they say
the one is an euill God, maker of visible
thynges, the other a good God, maker of
inuisible thynges, and they say also that
both of them be unbegotten, vncreate, &
of themselves: then are they immortall.

But

Aristotle.

Agaynst
the Pan-
theists.

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But if they be immortal, there is no god
 ꝑ onely hath immortalitie, & Paul lyeth
 who sayth ꝑ God, not gods hath immor-
 talitie. And all ꝑ prophets, euāgelistes,
 & Apostles be lyars, teachyng with one
 assent ꝑ God onely forgeueth sin, ꝑ God
 onely knoweth all thynges. For if there
 be ij. Gods, both of them must haue these
 properties: if either of thē know not all
 things, thē is he ignorāt, & then no God.
 If both know all thynges, thē is there no
 God which onely knoweth all thynges.
 Both also must forgive sinne, ꝑ god be-
 cause he is mercifull, the euill because he
 is the cause of all sin, & then is there no
 God which onely pardoneth sin. Where-
 uer, if both the Danicheis Gods be im-
 mortall, if both pardon sin, if both know
 all sciēce, they be not cōtrary: for know-
 ledge is not contrary to knowledge, but
 ignorance, & vnnmercifulnes is cōtrary
 to mercy, & forgeuyng, and death to im-
 mortalitie. Wherefore there be not ij. cō-
 trary principles, but one principle, & one
 God. The Christiā cōgregatiō confesse
 that the father is, *principum*, a principle
 or begynnnyng, for so the beloued dis-
 ciple calleth him, saying: *In principio erat*

1.Tim.6. 16

Plal.9. 2.

Et. 92. 8.

Esay.63. 16.

Lamē.5. 19.

Dan.6. 26.

Heb.1. 12.

Apoc.4. 8.

The Image

Iohn. 1.

Iohn. 8.

Agaynst
praying to
Saintes.

The first
reason.

verbum, in the beginnyng was the word in the father was Christ. They acknowledge Christ also to be *Principium*, who aunswereth the cruell Jewes demanding who he was, saying: the beginning which spake vnto you, but the father is *principium nō de principio*, Christ is *principium de principio*. They confesse the almighty comforter also to be *principium*, for asmuch as he with the father & the sonne made all thynges, and gouerneth them, as I haue proued before. Notwithstandyng there be not thre begynnyngs, but one begynnynge onely, as there bee not thre Gods, but one God. The Papistes also sayng in many Gods, but couerly & pruely. They teach the people to pray vnto Saintes: to S. Luke, for the ope, to Iob for the poe, to Rooke for the pestilence, to Sithon for thynges lost, to Christopher for continuall health, to the Quene of heauen for women with child, to Clement for good bere, yea they ense the people also to worshyp and honour their Images. If they be to be prayed vnto for these thynges, they be Gods, for in praying vnto them, we acknowledge the to heare vs, to be almighty, to be cur

ry where, to know the thoughtes of all men, to be a strong Castell vnto such as fly vnto them, but these thynges belong onely to God, as I haue proued before: Wherfore they make them Gods.

O crafty deuil, O fittle Papistes, the Jewes are reprovved by the voyce of the Prophets, for making many Gods, in y they prayed vnto Baall, Astaroth, Moloch, and the Quene of heauen for ayde & succour. Why doe we not aske all good thyngs of him, which is the author & geuer of all good thynges, both to his enemies and frendes, both to the heathen, & to the congregation. Is his hand smittē of that it can not helpe: Haue we perceiued at any tyme crudelitie or unkyndnesse in hym: Are his eares stopped that he can not heare: Or his eyes so dymme that they can not see. He plated the eare, he made the eye, wherfore hee both heareth most easily, and seeth most persutely, and because hee is the fountaine of all mercy. Hee is not lyke an earthly kyng, who setteth porters at his gates, hee is not hard to speake with, for he is y gate himself, as he telleth vs, *Ego sum via, ve-* Iohn. 14. 6.
nias & vita. I am the waye, the truth Iohn. 10. 7.

and life, & *Ego sum ostiū*, I am the dore. There is but one way, one dore, and he that entreth in by the dore, findeth pasture, he that entreth in, not by the dore, he is a thiefe, a robber. And why? For he robbeth God of the glory that belongeth onely to him, geuing it to his creatures.

They which flye vnto saints, depart, make many wayes, many doores & many Gods. If they are to be prayed into, we must beleue on them. For the Apostle

The thyrty.

Rom. 10. 24

Psal. 50. 15.

Prou. 18. 10

Ioel. 2. 32.

Psal. 116.

13.

Math. 28. 19

Ierem. 2. 13

Quomodo inuocabunt in quem non crediderunt. Howe shall they call on him, pray to him, on whom they beleue not. If we must beleue on the, then let vs be Chrystened in theyr names. But holy Baptisme is commaunded not to be ministred in their names, but *In nomine*, in one name of the Father, the Sonne, and the holy Ghost. Wherefore, as they are not to be beleued byō, so are they not to be called byō, but God onely whose highnes disdeyneth the felowship of any creature. Let vs therfore pray vnto him, For hee is the well of water of lyfe: let vs not dig vile and broken pits whiche hold no water: let vs take heede of the streetes of Egypt, and of the

the wayes of Asiria . God is no wil- 149
dernes to his people , nor land with-
out light , but a mercyfull and a libe-
rall God . Such as make fleshe their Psal. 146. 3.
arme , are accursed. 4.

Let vs make Christ our arme , for he
is the arme of God , who in all thynges
became like vnto his brethren , that hee Heb. 2. 17.
might be a mercyfull and a saythfull Bi-
shop , in things cōcerning God , to purge
the peoples sinnes . God onely knoweth
our neede , searcheth our thoughtes & in-
tentēs , graunteth our desires , blesseth &
crowneth vs , & there be no more Gods,
no more hearers , no more iudgers of
thoughtes beside hym . Hee sayth by his
Prophet: I am the first and the last , and Esay. 44. 6.
beside me there is no God . Haue not and. 45. 5.
I the Lorde done it , without whom
there is none other God ? the true
God & Sauour , and there is els none
but I , and therfore turne to me all ye
endes of the earth , so shal ye be saned.
For I am God , and there is els none .
If there be many Gods , the diuine pow-
er , gouernance and rule is deuided be-
twene them , and then it is not an euer-
lastyng power , but mortall: for whatsoe-
uer

uer is deuided, is mortall. But naturall reason, denpeth God to be corruptible, & his power to decay. Wherefore it protesteth that there is but one God, which ruleth all. Moreover the diuine power, is a perfit power, & a general authority, for God is almighty & a generall gouernour. If there be many Gods, ech of the hath a certainte portion to rule. But they which haue but portions, are no Gods, for the power of God is a perfit power, and comprehendeth all power. If there be many Gods, they haue seuerall dominions, and euery one of them lacketh so much, as the other Gods haue, and so y^e more Gods they be in number, the lesse is their power and authority. As for example, the kyng is most mightie who hath all y^e world vnder him, for all thyngs are his, y^e riches of all mē belong vnto hym. If there be many kyngs, they are of lesse power there is no such authority among the, no such power, for euery one of them hath his dominion, his portion to rule, & presumeth not beyond his owne bondes: Cue so if there be many Gods, they are of lesse power, but reason geueth God a perfit, & an absolute power. Wherefore
there

there is but one God onely, forasmuch
as perfit power canot be in many. Also if
there be many, how doe they know that
they shall continue of one mynde & will?
If they do not as it is like, for it is a cō-
mō, saying: *Tot capita tot sensus*, as ma-
ny myndes as heades; thē this diuersity
will prouoke thē to battaile, as we read
in Homer, who bringeth in the Gods
fighting one with an other: some of them
takyng part with the Trojanes, some
with the Grækes: for diuersitie in wil cau-
seth war. The heathen graunt that God
hath a generall authoritie and a perfit
power, but they say that hee hath many
Gods of lesse power, wh are called *mino-
res dii*, to gouerne the world vnder him.
But they lye, for they be no Gods, be-
cause they bee ministers vnder hym, no
more then the officers vnder the Kyng,
as Chauncellors, Maiors, Presidents,
Judges, Shriues, Bayliffes & Consta-
bles, are Kyngs. God is not like a man,
he worketh all thynges without handes,
without toyls or payne, neither doth
tyme measure his workes, with whome
it is, *Dictum est facta sunt*, He spake the Psal. 148.
word and it was done. Wherefore he
nei-

neither hath néede to rule vnder him, nei-
ther cā any such be Gods: wherof it must
néedes follow, that þ world is gouerned
by one God. No Citie is well ordred but
of one Maior, no host of men but of one
generall captaine. Wherfore þ Grækes
sayling vnto the famous Citie of Troy,
chose Agamemnon to be kyng-of kyngs,
and willed all to bee obedient vnto him.
If in one host there be so many chief cap-
taines, as there be thousandes, if euery
thousād haue his Captaine, whō he must
onely obey, no order, no aray can be kept
for euery captaine will be with his men
where him listeth, & euery one of thē will
refuse to endauget himselſe & his men, &
will passe the ieopardie to him þ is next.
Eue so except by one God þ whole world
be gouerned, all thynges will decay, and
perish. If it be true which is commonly
said amōg mē. *Omnis potestas impatiēs est
confortis*, that power receaueth no fe-
low shyp, how much moze is it true in þ
ineffable power whiche appertaineth to
God whose highnes receaueth no felow-
ship of any other. What a hyng is to his
realme, þ God is in þ world, one realme,
hath but one, so one world hath but one
God,

God, for this cause & other the Scrip-
tures vse to call him a kyng. No ship is
wel gouerned of many masters, no flock
of many shepheardes, no schole of many
scholmasters, no city of many Maiors,
no host of many captaines, no kingdome
of many kynges, all thynges stand & are
preserued by an vnitie. And Virgill re-
cordeth this thyng, saying:

Principio cælū, ac terras, cāposq; liquētes.

Lucētemq; globū luna, titamaquē astra;

Spiritus intus alit, totamq; infusa per artē,

Mēs agit at molē, et magno se corpe miscet.

First heauē and earth, and clay fieldes
in deede,

With Moone and Starres, the spirite
within dorth feede:

The mynd spread through the vaines,
eke moues the mole.

Mixyng it selfe vnto the body whole.

The Poet Virgil beareth record that
there is but one God, for one body hath
but one mynde, & God is the mynde of
the world, wherfore as there is but one
world, so there is but one God. And that
no man should misdeme this spirite and
mynde of whiche he speaketh, not to bee
God, he expoundeth these wordes in an
other

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other place, saying:

*Deum namq; ire per omnes,
Terrasq; tractusque maris, caelumque pro-
fundum.*

God goeth through al, sene or vnseene
with eye.
Through earth, & sea, through hea-
uen deepe and hie.

Ouid also in his booke called Meta-
morphosis, witnesseth, þ one God for-
med all thyngs of a confused heape. I do
not call Poetes to wienes, that I thinke
any credit to bee geuen to their wordes,
but to shew þ this thyng is so manifest a
truth, that they which were blind vnder-
stand it. But as I haue spoken of Poetes, so
will I speake of the Philosophers.

Thales.

Thales Milesius one of þ vii. famous
wise men, held opinion that water is the
stuffe & matter of which all thyngs were
made, & that God formed them thereof,
grauatynge both one God to be maker of
all thynges, & also tellynge wherof. For þ
scriptures call the confused heape, of
all thyngs were made by þ name of wa-
ter as it writteth, The spirit of God was
borne vpon the waters. *Pythagoras* al-
so defineth God to be a mynde, fillynge &
rulyng

Gene. i.
Pythago-
ras.

rulynge all the portions of the world. And one body hath but one mynde, wherfore þ world hath but one God. For God is a mynde, & the world is the body. He also said that the nūber of thre was þ begynning of all thinges, teaching þ people of his tyme þ God is a Trinitie, in a ridle & obscure speache, because it would not be bozne opely. If there were many worlde as some thinke, it were some probabilitie to say there were many gods. *Parmenides* thinketh that there is but *vnū ens*. The noble & worthy Philosopher *Aristotle* departing out of this lyfe, prayed vnto þ same *ens*, saying: *ens entium misereere mei*, the sustainer of all things that haue their beyng, haue mercy on me. And well may God be called *ens*, who on ly is of himselfe, & all things haue their beyng of him. *Plato* also sayth, that þ gouernaunce of this world is a Monarchy & þ God onely both made & rulleth it. *Hermes Trismagist*. teacheth the same thyng & that he is vnsearchable. *Marcus Tullius* the famous Orator agreeth with the who teacheth that God is, *Mens soluta quedam, & libera, et segregata ab omni cō-crotatione mortali, omnia sentiens, & omnia mouens*.

monens. God is a simple minde, neither being made of matter and forme neither mingled with accidets, knowing all thynges, and orderyng them.

The Sibilles also taught the same in old tyme, which were women that dyd prophecie before the coming of our Saviour Christ, so called because they disclose many of Gods secretes.

For the Alians call the Gods, Sions not Theous, and counsell or secretes, not Boulens, but Bullē, & there were 2. of thē. The most famous of them, whiche was called Erithrea, sayth thus of God.

Sibilla.

Erithrea.

Εἰς θεος ὁ μοῦνος εἰν υπερμεγας ἀγνήτος.

One God alone there is I wor,
Both infinite, and vnbegot.

Who is called also for the same skill,
amator, & apator, motherles, & fatherles.
She witnesseth also y this God made
heauen, and garnished it with lightes,
made earth and the waters, saying:

Αλλὰ θεος ὁ μοῦνος εἰσπαυπεριβας ὁ πεποικεν
Ουρανον ηλιοι τε καὶ ἀστροις ἡ δὲ σεληνῶν.

Καρποφορον γαῖα καὶ τὴ καὶ ὕδατος οἶδα μα
τωντῶν.

Ther is alone one chief god which did make
The heauen, the sun, the moone, and eke the
starres:

The

The yeadhead of God.

proued.

The steady vnrth, and sea floods that strike
with all sorts bearing trees: &c.

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And that he is onely to be honoured,
and none other thing.

Οὐκ ἐστὶν ἄλλος θεὸς οὐδὲ θεὸς ἄλλος
Οὐ μόνος εἰς αἰῶνα καὶ εἰς αἰῶνας εὐτυχῶν.

Him onely worship ye,

(That ruleth the world alone,

Whom both from the beginning be,

And ever shall be one.

And he bringeth a reason why, for as

much as he is a gouernour of the world,

and onely without beginning & ending.

Another Sibille also cryeth that this

is the voyce of God.

Εἰς μόνον εἰμι θεὸς καὶ οὐκ ἔστιν ἄλλος.

I am on God my selfe alone,

And beside me God is there none.

Appollon also, whom the scollish people

Apollo.

for his wisdom supposed to be God,

worshipping him as god after his death,

when he was demaunded what GOD

was, made this aunswere.

Ἀνθρώπος ἀδίδακτος ἀμύτωρ ἀσυφίλιτος

ὁποῖα καὶ ἡ λέξις χωρὶς μενον ἐν αὐτοῖς ταῖς

ὡραῖς τοῦ χρόνου δὲ τοῦ μερὸς ἀγγελοὶ ἡμεῖς.

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Vj.

He

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He that is of himselfe and of none other,
Whome naught can hurt, who neuer had a
mother,
Whose name can by no meanes be full ex-
prest.

Who in the fire doth lyue and take his rest.
Lo this is God: as for the angels and we,
Of this great God a right small portion be.

Act. 17. 28.

Be not discontent (gentle reader) y
I mingle the sayings of Philosophers
and Poets, with the veritie of the scrip-
tures. For Paul citeth Poets to fortifie
Gods prouidence, saying: In him we liue
moue, and haue our being, as certein
of your own Poets say, for we are also
his generatiō, y Prophets also make re-
lation of Giances, & of the vally of Ti-
tans. Esay telleth of the Permapdes, &
of the daughters of Sparowes, and Je-
remy sayth of Babilon, that the daugh-
ters of Permapdes shal dwell in it. The
wiseman also speaketh of the. Ezechiel
mentioneth the destruction of Bvg and
Bagog. which all be spoken of much in
Poets. The scriptures also vse to teach
vs truth by a fable, as y parable of tris
in the boke of Iudges witnesseth, and
many other. But to turne to our matter
there

there is but one God, forasmuch as all men confesse him to be a father, both because he is the fountayne of all thinges, and also giveth all necessaryes to me as a father. But it is against nature for any mā to haue many fathers, wherfore it is agaynst nature to worship many Gods. He is a Lord also and a maister, for to him belongeth to auenge and punish. But no man can sertie two Maisters. Wherefore if God be to be honored, he is one God not many. If there be many, there can be no God which onely is to be honored. But how can the father, the son and the holy ghost being thre, be one God. Truly because they are one mind, one spirit, one substance, and can not be seperate. The father is as it were a plentifull spring or fountaine, p sonne is a river gushing out of it. The father is p su Christ is p beame issuing out of it. The beame can not be seperate fro the Sun, nor the River fro the spring. Christ also is the hand of God, and the holy comforter is his finger, the hand & finger are not seperate fro the body. I will declare this with a familiar exāple. If a father haue a sonne, whome he loueth so muche

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God is a fa-
ther.

Luk. 16. 13

How the fa-
ther Christ
and the ho-
ly spirit be
one God.

U. ij.

that

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 That God
 .1781

That God
 .1781

An objecti-
 on.

That God
 .1781

The Image
 .1781

that he maketh him ruler of his house,
 yet the house is sayd to be gouerned by
 one maister and ruler, not many. So the
 world is the house of one God, & the fa-
 ther and the sonne, because they disagree
 neither in nature, ne in wil are one God.
 The kinges image is called the king, &
 Christes image Christ, & yet they be not
 two kinges, nor two Christes: so the fa-
 ther and Christ are one God, for Christ
 is the fathers image, no dead image, for
 he is life and resurrection; nor counter-
 faite, for he is trueth; nor dumme, for he
 is the word. But the Arrians reply that
 as I say, David, and Salomon are of
 one substance, & yet they be two men,
 not one man, that so albeit p father, the
 sonne, and the holy Ghost be one in sub-
 stance, yet they are not one GOD.
 I answer, that I say, David, and Sa-
 lomon, are called two men, not one
 man, because euery one of them, although
 they be of one substance, hath a diuer-
 sity in time, in knowledge, in dignes,
 in place. For there can be no vniue,
 where there is diuersitie. But the father
 the sonne, & the holy ghost are one God
 forasmuch as ther is no diuersity among
 them.

Though

of God:

3. persons.

the. They are all three immortall, of like
knowledge & maiestie, & not contained
in place but fillers of all places. As the
Lord is my helper, I care not what man
may doe vnto me, and it is better to
trust in God than in man. But in me there
is little of certaine things onely, as of
nature, or loue, or faith. Generall vnicie
belongeth onely to the father, y^e sonne, &
y^e holy ghost: wherfore they be one God.
Farther that the father and Christe are
one God, the prophet Esay teacheth, say-
ing: the lord hath said, moreover, the
occupiers of Egypt, the marchants of
the Morians and Sabees shall come vn-
to thee with tribut they shal be thine,
they shal folow the, & go with cheins
vpon their feete. They shall fall down
before thee, & make supplication vn-
to thee, for God is in thee, and there
is no other God beside thee. God the
father speaketh these wordes to Christ,
who is one God with the father, for the
father is in him, & sayth that there is no
God beside him. If thou deny them to be
one God, & denyest the diuinitie of y^e fa-
ther, who sayth to Christ, God is in thee
& there is no God beside thee, because he

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Psal. 118. 6.

8.

Esa. 45. 14.

Iohn. 14. 10

11.

And

U. iij.

is

Worship

The Image God onely.

is in his sonne, for it is writtē: The father that dwelleth in me, is he that doth the workes, & I am in the father and the father in me, there is no God beside him, because they both are one

Luke. 16. 13

Math. 6. 14

Math. 2. 11

Mat. 15. 13

Rom. 1. 1

Gala. 1. 1.

Math. 4. 10

Deut. 6. 13

Iohn. 13. 13.

Nemo potest duobus dominis seruire. No man can serue two maisters. But both the father and Christ are to be honored and serued, For of Christ it is writtē that the three wise mē kneled down & worshipped him and opened their treasures & offered vnto him gifts, gold, frankensence and myrre. By gold confessing him to be a king, by frankensence to be God, and by myrre, to be man, neither are they blamed therefore. A woman of Cane worshipped him and obtēneth her request. And Paul in the beginning of al his letters professeth himselfe to be a seruāt of Iesu Christ, wherfore he is to be honored, & thē he is one God with his father, for it is writtē: thou shalt worship the Lord thy God, and him only shalt thou serue. You call me (sayth Christ

None

of God.

lyke God.

Christ) Lord and maister, and ye say 156
well, for so am I. And he warneth vs Math. 23.9
we call not one another maister, for one
is our maister. The Apostle also witnes-
seth that there is but one diuinitie, one
power and maiesty of Christ and the fa-
ther, saying: although there be that
are called Gods, whether in heaue or 1. Cor. 8. 5.
in earth (as there be Gods many, &
Lordes many) yet vnto vs is there but
vnus deus one god, which is the father
of whome are all things, & we in him
& *vnus dominus*, one Lord Iesus Christ
by whome are all thinges, and we by
him. For as in that he sayth, that there
is but one Lord Iesus Christ, the father
is not denyed to be Lord: so these wordes
vnto vs there is but one God, which is
the father, deny not Christ to be God. He
numbrieth not him among those which
are Gods by nuncupation, but ioyneth
& coupleth him with the father, fro whō Baruc. 3. 35
he is vnseperable. The prophet Baruch
sayth of him: he is our God, and there
is none other able to be cōpared vn-
to him. Wherefore either we must grasse
him to be one God with the father, or
els make the father vnderling to his
son,

A. iiii.

son, for none is to be compared to him.
 That the Prophet speaketh these words
 of Christ y^e same tyme folowing sheweth
 it is he that hath found out all wisdome,
 & hath geue her vnto Jacob his seruant,
 & to Israell his beloued. Afterward did
 he shew himselfe byp^e earth, and dwelt a-
 mong mē. This text declareth also that
 Christ gouerned the cōgregation of the
 Israelites, in that it sayth, he found out
 all wisdome, and gaue her vnto Jacob &
 Israell. Read that Chapter, & thou shalt
 finde y^e he prepared the earth at y^e begin-
 ning, & filled it with al maner of foules,
 and beastes, and that he gouerneth the
 sayne, and that he worketh al things, that
 he is great and hath no end, bigg & in-
 measurable, at which things, proue him
 one God with the father, as he testifieth
 of himselfe, saying to his father: *Hanc
 vitam aeternam.* &c. This is life everlasting
 that they might know howe true God
 and whom thou hast sent Iesus Christ
 that is, that they might know the
 Iesus Christ to be the onely true God.
 And then hath he sent here deuy the holy
 Ghost to be w^{it}h you, & dwelle w^{it}h you, & for al
 much as he is of a sonne of one that they

Iohn. 17. 13.

be, for he proceedeth of the both, no more
 than the father is excluded by the same
 word and the same, where it is written:
 The things of God, knoweth none but
 the spirit of God. The father and Christ
 are not excluded from that knowledge,
 which is said here to appertain onely to
 the holy ghost. So whensoever they two
 are sayd to be the onely true God, the al-
 mighty comforter is not denyed to be God
 also with them. We read in the revela-
 tion of S^t John, of a name, which none
 knew, but he onely, who had written it,
 that is Christ, & yet both the father knew
 it, who knoweth all science, & the almighty
 comforter also, for he searcheth all things,
 yea the bottom of Gods secrets.
 Wherefore when Moyses cryeth, hark
 Israel, the Lord thy God is one God,
 when all the Prophets preach that there
 be no more Gods but one, the diuine na-
 ture and essence is not denyed to Christ
 and to the almighty comforter, no more
 than dominion and lordship is denyed to
 the father, because Paul sayth, who vs is
 but one Lord Iesus Christ. So god is
 sayd onely to haue immortality, & yet ne-
 vertheless Christ is immortal, who sayth

1. Cor. 2. 11.

 Apoc. 19. 16
 Eccle. 42. 26
 2. Tim. 6. 16
 Apoc. 17. 14

1. T. m. 6. 16.

Iohn. 8. 51.
8. 5. 24.

to the rebellious Jewes: verely verely I say vnto you, if a man keepe my word he shall neuer se death. For if þ keeping of Christes word lead vs to immortality, how much more is he him selfe immortal, without beginning or end: Whether þ holy comforter, for of him Paule writeth: If the blood of Oxen, and of goates, and the ashes of an heifer, whē it was sprinkled, purified the vnclean as touching the purifying of the flesh how much more shall the blood of Christ which through the eternal spirit offered himself without spot vnto God, purge your consciences from dead workes to serue the liuing God. So God is sayd only to forgene sin, on-

Luke. 7. 48.

1. Tim. 1. 17.

1. Tim. 6. 16.

Luke. 18. 27.

ly to be wise, onely to be mightye, only to be good, which textes & sayings, are spoken of þ glorious Trinitie. If they were spoken of the father onely, as þ Arians teach, then þ euangelist would haue sayd who can forgene sins but the father onely, and none is God saue the father onely. Paule also sayth not, vnto the father wise & ly, but vnto God king euerlasting immortal, inuisible, & wise onely, þ is, to þ blessed Trinitie be honour, & prayse
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for euer and euer. For if we take him otherwise, we make him a Ipar, who graunteth power, immortality, and wisdom, in diuers and sundry places, both to Christ our sauour, and to the spirit & comforter. And these things doe onely appertayne & belong to them thre, neither are they attributed to any other. Whereupon it must needs follow, that they be one God. Nothing proueth this more playnely than the hebrue text, whersoever the scripture cryeth vnto vs, that there is but one God. Moyses sayth vnto the Israelites, *Iehoua Elohenou, Iehoua Ecadh* Deut. 6.4. *is the Lord our God, is one God, or one Lord.* This text can not be spokē of the father onely, for the hebrue word for God is *Elohim*, of the plural number, not of the singular, to teach vs that there be thre vnconfounded, which neuerthelesse are declared to be one God, and of one essence, maiesty and power, for so much as they are, *Iehoua Ecadh*. For *Iehoua*, is the peculiar, speciall, honorable, & most blessed name of God, for which the Iewes did vse to read *Adonai*, not that it coulde not be exprest in their language, but for a more reuerence to Gods name. Moyses Deut. 4.35. also

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Isay. 44. 8. &
45.

Gen. 17. 1

Sapi. 11. &
17.

They haue
one name.

Mat. 28. 19.

22. 1. 1. 1. 1. 1.

also sayth in an other place, vnto thee it
was the word, that thou mightest know
that y^e Lord is God, & that there is none
but he; whereas for god, the english he v-
seth *Elohim*, so for y^e Lord, he vseth *Ieho-*
ua. Clap the prophet doth likewise, spea-
king of one God, & reiecting all other.
Wherefore the Trinite is one euerla-
sting & the onely immutable, inuisible, &
almighty God. I will proue this to be
true in these foure words, power, name,
light, vertue: for the father is almighty
as it is writte: I am the Lord almighty.
And the sonne also is almighty, for the
wise man calleth him y^e almighty hand,
and the almighty word of God. The ho-
ly goinforter also is almighty forasmuch
as he is the finger of god, wherefore they
are one God. They haue also one name:
for the Apostles are commaunded to bap-
tize all nations in the name of the father
of the sonne, and of the holy ghost. Note
hence that the scripture sayth in the name
not in the names, and to teach vs that
there is one blisse, one maiesty, and
one name of the thre persons, the scrip-
ture telleth that Christ, & the holy ghost
come not. An. s. uers and sondry names,
but

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but in one name Christ sayth: I come in
my fathers name and ye receiue me Iohn. 5. 43

not. This name of the father, is Chri-
stes name also, for the Lord sayth in the
booke of departure to him, *Ego antecedo*

in nomine meo, & vocabo te nomine meo
domine in conspectu tuo. That is, I will

goe before thee in my name, & I will
cal thee by my name Lord in thy pre-

sence. Thou learnest here that Christ, &
his father haue one name: learne also

that the almighty, and alknowing com-
forter hath y^e selfe same name, in that he

commeth in the name of Christ, as it is
writte: that comforter the holy ghost

whom the father wil send in my name
He is sent in Christes name, wherefore

he hath one name with him and the fa-
ther. This is the name of the blessed tri-

nitie, of which it is written: there is no
other name vnder heauen in which we

must be saued, wherefore they haue but
one diuinitie. I will proue the same of

those things which y^e scripture sayth of
God. God is light (sayth Iohn) and in

him is no darknes. Christ also is light
for of Iohn y^e baptist it is writte: he was

not the light, but was let to beare wit-
nes

Iohn. 14. 26

Act. 2. 12.

1. Iohn. 1. 5.

Iohn. 1. 8.

nes of the light which lighteth all me
comming into the world.

1. Iohn. 1. 5.

God is light.

Iohn. 1. 9.

Christ is the true light.

Ergo Christ is true God.

Psal. 4.

Of the almighty comforter also it is
written: *Signatum est super nos lumen*, the
light of thy countenance, O Lord, is
sealed vpon vs, but how is the light sea
led: who is the seale: y is the holy ghost,
of whome Paul writeth, ye are sealed
with the holy spirit of promise, which
is the earnest of our inheritance. Note
also y he is not another light but y same
light that the father is, for he is y light
of his countenance, wherfore he is the
same God, and one God with the father
& the son. But some fellow will aske me
where I finde the father to be light: tru
ly in Paul who calleth Christ the bright
nes of everlasting light, where by ever
lasting light, the father is ment. Christ
also is vertue, for Paule calleth him, *dei*
virtutem atque sapiētiā, the vertue &
wisdom of God.

Heb. 1. 3.

God is ver
tue.

1. Cor. 1. 24.

We reade also, that the father is ver
tue, where it is written: *videbitis filium*
hominis ad dexteram virtutis, ye shall se
Christ

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Christ, ye shall se the son of mā on the
right hād of the vertu or power. And
that the holy ghost is vertue Christ wit-
nesseth saying: *Accipietis virtutem adue-*
nientē in vos spiritus sancti, you shal re-
ceiue vertu or power of the holy ghost
Luke also speaketh this of þ̄ holy ghost,
Virtus exibat de eo, vertu gushed out of
him, wherfoze they be one God. The son
is life who saith: I am the way truth, &
life. So the father also is lyfe, as Iohn
witnesseth saying: that which was frō
the beginning, which we haue heard,
which we haue seene with our eyes,
which we haue loked vpo, & our hāds
haue handled of the word of lyfe: for
the lyfe appeared, & we haue seene &
beare witnes & shew vnto you that e-
ternal life which was with the father.
Here he named our sauour Christ the
word of life & eternal life. But what me-
neth he by calling him þ̄ word of life, thē
þ̄ he is the word of the father: wherfoze þ̄
father also is life: And if so be þ̄ Apostle
call Christ lyfe, why is not the alknow-
ing comforter lyfe, who is the spirit of
lyfe: as it is witten: The spirite of
lyfe was in the wheelles. Note here rea-
der

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Mat. 26. 64

Act. 1. 5

Luke. 6. 19
God is lyfe
Iohn. 14. 6

1. Iohn. 1. 2

Ezech. 1. 20

1001

1002.1001

7.1.100A

God is a
flood of
stream,
Eph. 65.

Iohn. 7. 38

1. 1. 100. 1

100. 1. 100. 1

der that Christ is not another lyfe; but
the same life that y^e father is; in almyth
as he is that eterna llyfe; whiche was
with y^e father. For if he be one lyfe with
y^e father, then he must needs be one god
with him. The father also is a flud, as he
recoynerth of himselfe; he will flow upon
you like a water flud of peace, & lyke
a slow ing stream. And Christ catchy y^e
awighty coloster a flud, saying, out
of his belly shal flow rivers of water
of life. This spake he of y^e spirit. Where
fore the holy ghost is a flud of stream, &
y^e a mighty & great flud, washing & clea-
ning y^e heuently citie of Ierusalem from
all filth and uncleannes as David witne-
seth, there is a flud, which with his ry-
uers dreioyseth the citie of God the
holy dwelling of the highest; no other
stream can washe, purify & clesse vs, but
this: God graue that this flud may ouer
flow the bankes of England: God send
it into the court; & into the kinges cha-
ber, into his hart, and into his counsels
chamber; & into the middest of y^e parlia-
ment house, to washe & banish away al co-
uetousnes, in spiritual things, as fermig
of benefices, pluralities of prebends
and

and personages, absence from Cures,
from Colledges, impropriations, first
fruites &c. & parcialitie & the grædinesse
of ambition, pride, vniuersitallnes and
oppression. out of the hartes of nobilitie.
God send into the hartes of Bishops that
they may once agayne yet be preachyng
Brelates, & all Priestes, that they may
poure forth cleane and pure doctrine as
diligently as they haue poured holy wa-
ter many a day. The holy spirite is the
true holy water, the true flud washing a-
way our sinnes, not þ vnprofitable cere-
monies of þ fier of Rome. Wherfore our
Saviour Christ must needs be a flud af-
so, for out of him gush these streames of
eternall life. They haue also one opera-
tion, & they do worke all things vnsepa-
rably, as I haue proued in þ chap. before.
wher I declared mās soule to be þ image
of God, wherfore they haue one diuini-
tie. Moreouer it is writtē: Grace with Gal. 1. 3.
you and peace from God the father,
& our Lord Iesus Christ. Behold thou
seest here that one grace cometh from
the father & the sonne, & one peacelike-
wille, the same also cometh from the holy
ghost, for of peace it is writtē: the fruite Galat. 5. 22

They haue
one grace.

Operations of The Image the spirite.

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- of the spirite is loue, ioy, peace, lōg suffering : & Zachary calleth him ꝑ spirite of grace. God hath promised to poure vꝑꝑ Ierusalē the spirite of grace and mercy, and Peter sayth to those that were pricked in their hartes through preaching,
- Act. 2. 38. *Accipietis gratiā spiritus sancti*, you shall receaue the grace of the holy ghost.
- One charity. They haue also one charity & one loue, for of the father & the sonne it is written:
- Iohn. 14. 23. who loueth me, shall be loued of my father, and I will loue him : and of the holy comforter, the fruit of the spirite is loue. Through this loue of all the three persons Christ suffered death that we might liue, for of ꝑ father it is written:
- Iohn. 3. 16. God so loued the world, that he gaue his only begottē sonne, and of Christ,
- Gala. 2. 20. I liue by the faith of the sonne of God which loued me, and gaue himself for me. The spirite also gaue him, for Paul
- Heb. 9. 14. faith of Christ, which through the eternall spirite offred himself without spot vnto God. They haue also one counsell, for Esay calleth the holy Ghost, ꝑ spirite of counsell and strength, and Christ is
- Esay. 11. 2. called, *Angelus magni consilij*, an angel of great counsell, because he is the wisdom of

of God, they are of one will, they commaunde and forbid one thyng, their calling is not diuers, but one. And as the father is called Lord, so is the holy comforter, so is Christ.

We read that the spirite of the Lord came vpon Sampson, whom he calleth also his strength, saying: if my heare were cut of, my strength would go from me. But after that his seuē lockes were cut away, & Scripture sayth, that the Lord departed from him, calling the spirite which gouerned him, Lord. If they haue one nature, one kyngdome, one power, one counsell, one operation, one name, one vertue, one life, one peace, one grace, one commaundement, one vocation, one will, & sayng they be one light, one charitie, one streame, and one Lord, how can they be diuers Gods? There is a generall unitie of all thynges in them, wherefore they must needes be one God also.

I trust now it be sufficiently fortified, & established that there is but one God, of heauen and earth, who gouerneth and ordereth all things. Natural reason proclaime this, as it were out of some hygh place vnto al creatures. His almighty &

Testimonies of The Image Christs Godhead.

euermore power proueth y same. The Poetes confesse and graunt hym to be alone, the Philosophers cōdiscend to thē. The Sibilles magnifie & acknowledge him, the false Gods of y Pagans thē selues confesse him: the Prophets of y true God euermore taught this, the Euāgelistes and Apostles fortifie the same: nature preacheth one God, which acknowledgeth one world: sayth telleth vs the same, for there is but one sayth of both Testaments, as the Apostle witnesseth, and Baptisme also, for there is but one bath of holy Baptisme, whiche is ministered in y name of the Trinitie. The glorious death of many thousands of Martyrs, both of men, children, women, and virgins, which by no maner of torments could be plucked away from this sayth, haue sealed it: & the constant and stedfast consent, agrēment, & cleare verdit of all tymes and natiōs with one mynde & accord hath enacted this, so that the gates of hell shall not preuayle agaynst it.

The xxix. Chapter.

All the partes of the definition made of God are proued to agree vnto Christ.



And I haue spoken of all three
 persons of the blessed Trini-
 tie together, so now for a
 more euident prooue of my
 last conceit, I will fortifie out of the store-
 house of the Scriptures, that all the
 partes of my definition made of the one-
 ly kyng of kyngs, immortall, & almightie
 God, do belong and appertaine also
 both vnto Christ, and to the alknowyng
 and most blessed comforter. The first
 parcell of my definition was: God is a
 spirituall substance. That Christ is a
 substance, no man will deny, for he is
 no accidēt. Read my 24. chap. and there
 thou shalt finde this thyng proued. But
 how can you proue he is a spirituall sub-
 stance: The Prophet Jeremy sayth: Spi-
 ritus ante facie nostra Christus Dominus.
 that is, The spirit before vs, Christ the
 Lord. Note, he calleth him both spirit
 & Lord. If there be no spirit he can not be
 God, for God is a spirit: & in as much as
 he is a spirit & a substance, he is a spiri-
 tuall substance, not touchyng his huma-
 nitie, but touchyng that nature, in which
 he is Lord, as the Prophet declareth very
 wel, saying: The spirit before vs, Christ

Christ is a
substance.

Lament. 4.
20.

Christ is a
spirit.

Ells.

the

2. Cor. 3. 17
A single
nature and
not mixt.

Rom. 8. 20.

2. Cor. 3. 17
A single
nature and
not mixt.

Iohn. 14. 30

Eccle. 1. 21.

the Lord, meanyng that hee is Lord in
that he is a spirite, for the Lord is a spi-
rit. Pure nature foloweth in the definiti-
on. By the word pure is ment, that God
is one, & a singular substaunce, not mixt,
nor compos. Either Christ is such a sub-
staunce, or els he is a creature. If he be a
creature, then is hee subdued to vanitie,
not willingly, for y^e Apostle witnesseth:

Quippe Vanitatis creatura subiacet non volens.
Every creature is subdued to vanitie,
Christ is not subdued to vanitie,
Ergo, Christ is no creature.

That Christ is not subdued to vani-
tie, I proue thus.

The ruler of this worlde came and
found nothyng in hym.

Ergo, he is not subdued to vanitie.

But some Arriās will say, y^e he was sub-
dued vnto vanitie, in y^e hee tooke our na-
ture vpon him to restore vs. When we
were forlorne; for the preacher saith of
all thynge vnder heaue: all is but vani-
tie, all is but plaine vanitie. Wherfore
were truly spokke, yet cannot S. Paulus
saying bee verifed of Christ, who sayth:
Every creature is subdued vnto vani-
tie, not willyngly. Christ tooke our na-
ture

ture willingly, restored vs willingly by his precious death and passiō, as he him selfe doth testifie: no man doth take my life frō me, but I put it away my selfe, wherfore he is no creature. *Ergo*, he is a pure, simple, and single nature, without all mixture or composition. Immuta-
 ble: Paule telleth vs that hee is immutable, for in his letter to his countrey men, he witnesseth that the father speaketh these wordes of y^e C^y. Psalme vnto Christ: Thou Lord in the begynnyng hast layd the foundation of the earth, and the heauens are the workes of thy handes, they shall perishe, but thou shalt endure. They shall waxe old as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged, but thou art the same, that is, vchaungeable, and thy yeares shall not faile, Loe the father witnesseth that Christ is immutable. We read also, *Iesus Christus heri et hodie idē est, etiam in secula*, Iesus Christ yesterday and to day, and the same cōtinueth for ever. This property belōgging to no creature proueth him God. For,

God onely is immutable,

℟. lllj.

Iesus

Heb. 1. 12.

13.

Psal. 102.

26.

Heb. 13. 8.

Christ *The Image* *very God.*

Jesus Christ is immutable.

Ergo, Iesus Christ is God.

Inuisible: This is an other property which the Scriptures geue vnto God. Christ is a spirite touchyng one nature: then if all spirites, if our soules be vniuisible, how much more is Christ vniuisible, the maker of spirites & soules: Paul calleth him touchyng this nature, *virtutem Dei*, the vertue or power of God. Wherefore he is inuisible, vnsearchable. Paule in the same place calleth him the wisdom of God, and the wisdom of God is vnsearchable. There foloweth in the definition: Fillyng heauen and earth. This also belongeth vnto Christ, for of him it is written: Wisdom reacheth fro one end to an other, mightely, and ordreth all things lowingly. Marken also what he sayth vnto his disciples. Wheresoever two or three bee gathered together in my name, there am I in the midst of them. This proueth him to be the true God, for no creature can be every where. Full of vnderstanding: he is the wisdom of God. Full of truth: I am the way, truth, and lyfe. Full of righteousnesse, *Pater non iudicat quem-*

He filleth
heauen and
earth.
Wised. 8. 1.

Math. 18. 20

Wised. 8. 1.
1. Cor. 1. 2.
Iohn. 14. 6.

quemquam, sed omne iudicium dedit filio. 165

The father iudgeth no man, but hath *Iohn. 15.*

geuen all iudgement vnto Christ, who in the last day, shall appeare both vnto good men and euill, in that form in which he suffered, not in his diuine nature. The

father is sayd to iudge no man, because neyther he nor his sonne, in his diuinitie shall be seen in iudgement, for their

diuinitie is all one. Then Christ is full of righteousness, forasmuch as he shall iudge the world in his humanitie, vnto whom

the father sayth: God thy seate shall be for euer and euer. The scepter of thy kingdom is a right scepter. Thou hast

*Psal. 45. 7.
Heb. 1. 8.*

loved righteousness & hated wickednes. Full of mercy. The wisdom from aboue is full of mercy. When he was

*Iacob. 3. 17.
Phil. 2. 6.*

equal with God, he made himselfe of no reputation, and tooke vpon him the shape of a seruant for our sakes,

which were his enemies. Full of wisdom: in Christ are hid all treasures of wisdom and knowledge. Full of all

*Collo. 2. 3.
Collo. 1. 19*

maner of grones: for in him dwelleth all the fulnes of the Godhead bodely, and of his fulnes haue all we receiued

*Iohn. 1.
Iacob. 3. 17.*

grace for grace. James also witnesseth:

that

that the wisdom from above is pure,
peaceable, gentle, easie to be intrea-
ted, full of mercy, and good fruites.
The next properie of God is to be eter-
nall. This belongeth to Christ, for he is
the beginning of all thyngs, he is p pro-
gresse or middle course, and he is the end
and p pcke. The begynnynge & endynge,
for hee sayth: I am Alpha and Omega,
the beginning and the ending. And he
is the middle course, in p he sayth, I am
the way. He promisseth life without end
to such as keepe his word, sayinge: Vere-
ly, verely, I say vnto you, if a mā keepe
my word, he shal neuer see death; ther-
fore he himself must needs be immortall.
Nothyng is without end and begyn-
nyng, save God onely.
Christ is without beginning and end;
Ergo, Christ is God.
There foloweth in the definition of God,
maker of all thyngs: that Christ made
all thyngs. Paule recordeth, sayinge: for
by him were all thyngs created, things
that are in heaue, and things that are
in earth, things visibie, and things in-
visibie, whether they bee maiestie, or
lordshyp, either rule or power.

That Christ of God. is God.

He that made all things is God. Heb. 3. 166

Jesus Christ made all things. Colos. 1.

Ergo Christ is God.

Thē it followeth in the same discriptiō:
Subiect to nothing, and gouerning all Iohn. 3. 31.
things. He is subiect to nothing, for we
read of him, he that cometh frō heauē
is aboue all. He gouerneth al things, for
he saith: whatsoeuer the father doth Iohn. 5. 17.
that doth the son also, and my father
worketh hether to, & I work: whatsoe-
uer we aske & father in his name, he wil-
doe it, & without him we can do nothing.
This declareth him to be God by nature,
not by nunciatio only as they of whom
itis written *Ego dixi dii estis*; I haue Psal. 82. 1.
sayd you are Gods. It foloweth: know-
ing al things: Nothing hath this know-
ledge but God, as I haue proued before.
But we read that Christ knew the in- Iohn. 2. 25.
ward thoughts & intēis of mē. Iesus:
did not put himselfe in their hands; be- Math. 26.
cause he knew al men, & heuen not & any
shoulde esteeme of them, for he knew what
was in man. He knew the houre of his
death, he knew & all his disciples shoulde
be offended in him that came; he knew
that Peter would fall & rise agayne, he
knew

Christ forgiveth The Image sinne.

1001 knew what would become of Judas, he
Luke. 24. 32 opened the mindes of his disciples, that
they might vnderstand y^e scriptures, and
y^e disciples cōfesse him to know al things
Iohn. 16. 30 saying: Now we know that thou knowest
all thinges, and needest not to ask
any question.

The next thing apperteyning only to
God, is forgiuing of sin: for I haue pro-
ued before that no creature can do this,
Marke. 2. but we read that Christ forgiveth sinne
Luke. 7. 49. and is reuiled of the Phariseis therfore;
Apoc. 22. 8. who also forgiveth many finnes to Ma-
8. 19. 10. ry Magdalene, because she loued much.
Math. 2. 11. To be honored: John would haue wor-
8. 28. 19. shipped an angell, but the angell forbid-
8. 18. 19. deth him: the wise men, the Cananyte,
Mary Magdalene, Ioanna, Marpe of
James, and other worshipped Christ, &
Rom. 7. 1. were not blamed therfore. And Paule
Phil. 1. 1. in his epistles cōfesseth himself y^e seruāt
not of any angell or archangell, but of
Math. 4. 10. Iesus Christ: Altherfore he is one God
Dent. 6. 13. with the father; for one God only is to
8. 10. 20. be worshipped. There followeth in the
definition of God, to be called vpon, and
y^e he pōdret our desires. That Christ is
to be prayed vnto for al maner of thinges
the

Christ

of God.

justifieth.

the Prophet Esay teacheth vs saying: 167

The roote of Iesse shalbe set vp for a tokē, the heathē shal pray vnto him. S. Esay. 11. 1.
A ccs. 7. 59.
A ccs. 9. 6.

Seuen crieth vnto him: Lord Iesu receue my spirit. Paul asketh him, Lord

Lord what shall I do? and he is taught.

Paul also praieth vnto him, & y father together saying: God himself our father

1. Thess. 3.

& our lord Iesus Christ, guid our iour

11.

ny vnto you. And agayne our lord Iesu

1. Thess. 2.

Christ himself & god our father which

16.

hath loued vs, & hath geuen vs everlast-

ing cōsolatiō, & good hope through grace

comfōrt your hartes and stablish you in

al doctrine and good doing. The Apostle

sheweth that he is one God with the fa-

ther, and of equall power, in that he offe-

reth one prayer to them both, and in that

he putteth otherwhiles y father for most,

and otherwhiles our sauour Christ. Ju-

stifying and sauing vs: who iustifieth &

saueth vs, but he who is our sauour, our

1. Iohn. 1. 7

raūsom, our spokēs mā, our mercy stock,

& 2. 1.

the end of the law to all beleuers, of whō

Rom. 10. 4.

Iere. sayth: This is the name that they

Ierem. 33.

shal cal him, the Lord our iustifier. Al-

16.

mighty followeth and endeth the defini-

tion. If it be true which Paul saith: I can

doe

Phil. 4. 13. do all thinges through the helpe of
 Christ, which strēgthneth me, how much
 more is Christ almighty himself, of whō
 Apoc. 1. 8. John writeth, *Dicit dominus omnipotens,*
 Wised. 11. The Lord almighty sayth. And the wise
 mā calleth him the almighty hād, the al-
 mighty arme, & almighty word of God.
 Seyng therfore y scriptures do cōtinu-
 ally preach one GOD, and the same do
 graunt all thinges belonging to the ma-
 iesty of the Godhead vnto Iesus Christ,
 eyther we must deny the father to be the
 almighty & only inuisible God, or els we
 must confesse his sonne by veritie & vni-
 tie of nature to be one God with him.

The xxx. Chapter.

All the partes of the same definition are pro-
 ued to agree to the almighty comforter and
 spirit.

The alknowing comforter also is one god with
 the both, for asmuch as
 it cannot be denyed, but y
 all and euery one of the
 same thinges do apper-
 teine vnto him. For a playne & euident
 prooffe of this, I wil course ouer the defi-
 nition, or rather description of God once
 agayne

agayn prouing the same to be the defini-
 tion of the holy comforter: God is a spi-
 rituall substance: so is the holy comforter.
 That he is a spirite no man will deny: &
 he is a substance, not a godly motion or
 cōitation, not an accidēt. I haue proued
 in my .23. chap. he is also a pure nature
 vnnixed, vncomposit, vncreate, for he is
 no creature: which all and euery one are
 bonde as seruantes vnto their maker,
 not frē, nor at theit liberty, as it is wri-
 ten: *Uniuersa seruiunt tibi*, All thinges Psal. 118.
 serue thee. The holy spirit speketh this
 by David. Hee sayth not *seruimus*, we
 serue thee, but *seruiūt*, they serue. Paul
 also saith: *Creatura liberabitur a seruitu-* Rom. 8. 23.
te corruptionis. The creature shalbe de-
 liuered frō the bōdage of corruptiō.
 But of þ̄ holy ghost it is writtē: *ubi spiri-*
tus domini, ibi libertas, Where vs is the 2. Cor. 3. 17
 spirit of the Lord, ther is freedom. We
 read also of him, þ̄ he denieth to euery
 mā seueral gifts as he wil. 1. Cor. 12. 11
 All creatures do serue. Psal. 118.
 The holy ghost is at liberty. 2. Cor. 3. 17
 Ergo, the holy ghost is no creature.
 And if he be no creature, he is a singular
 & pure nature, void of al cōpositiō & mix-
 ture.

ture Immutable, what soeuer is immutable, is a creature. Inuifible, al spirites be inuifible, but not immutable: for to be both immutable & inuifible aperteineth onely to the Maiesty of God. Wherefore the holy Ghost is God. Filling heauē & earth, followeth in the definition, which thynge truly belōgeth onely to the diuine & blessed nature as y^e Psalmograph witnesseth: *domini est terra & plenitudo eius.* The earth and the fulnes thereof is the Lordes, & he saith by Jerem. I fill heauē & earth. Now y^e y^e blessed cōforter doth so, y^e booke of wisdomē telleth, saying. The spirite of the Lord filleth the rōūd cōpas of the world: & David teacheth y^e same, saying: whether shall I go then frō thy spirit & whether shall I go from thy presēce? If I clime vp into heauen, &c. What angel, what archangel, what rule, what power, what creature is sayd to fill the world, the which the holy cōforter doth? Dea and moze then the whole worlde, for he filled the Sauour of the world, as it is witten: Christ ful of the holy ghost, returned from Iordan.

Luke. 4. 1.

God onely is euery where,
The holy ghost is euery where,

Ergo

Ergo, the holy ghost is God.

169.

Vnsearchable : no man can comprehend what maner of thing his owne spirite & soule is, and þe minde, which almost iudgeth and discusseth all things is not able to discusse it selfe, much more þe spirit of the almighty God surmounteth our vnderstandinges, and not onely ours, but also of angels, and archangels, for of the spirit, Dauid writeth: god which is thy God hath anointed thee with the oyle of gladnes, aboue thy felowes. The holy ghost is this oyle and anointment, for Peter witnesseth that Christ was anointed with the holy ghost. And well is the holy ghost named the oyle of gladnes, least thou shouldest suppose him to be a creature. For the nature of oyle is such, þe it will not be mingled with any moiste creature, but heaueth aloft, and keepeth aboue, when other natures descend to þe bottom. Full of vnderstanding: for he is the spirite of vnderstanding. Full of trueth: for he is the spirite of trueth, which the world can not receiue, and which proceedeth from the father, and of him it is witten: he shall teach you all trueth. Full of righteousness: for as the

Psal. 45. 7.

A. 10. 38.
why þe spi-
rite is na-
med oyle.Esay. 11. 2
Sapi. 7. 22.
23. 24.
Iohn. 14. 17.
& 15. 20.

Christ sendeth *The Image* *the spirit.*

Iohn. 16. 8 sonne is our iudge, so iudgement belon-
geth to þ holy comforter, as it is writtē:
when I depart, I will send the comfor-
ter vnto you: when he is come, he shal
iudge the world of sin-, of righteous-
nes, and of iudgement. This text tea-
cheth him to be a punisher of sin, an auē-
ger of vnrighteousnes and wꝛōg iudge-
mēts. Noble king Salomō through his
inspiration gaue rightfūl iudgemēt of þ
two infants. Daniell except he had bene
inspired by him, could neuer haue disclo-
sed the lye of lechery. When Susanna
Susanna. 45
Nom. 11. 17 was condemned vnto death through the
false accusatiō of þ elders, she cryed w
a loude voyce vnto God, and obtayned
remedy. When she was led forth vnto
death, it is registred, that the lord rai-
sed vp the spirit of a yong child whose
name was Daniel. &c. Also the spirit of
Propes was deuīd among lxx. of the
elders of Israel, that they might iudge þ
people according to right. Wherefore þ
holy ghost, who both teacheth other to
iudge aright, & is a iudge himselſe, must
needes be full of all righteousness. Full of
mercy: he is full of mercy, forasmuch
as he sent Christ to restore vs, when we
were

were forlorne, as þ̄ prophet telleth vs in 170
 Christes persō. *Misit me dominus & spi-* Esay. 49.7.
ritus eius, the lord set me & his spirit.
 His sēding is his incarnatiō, as I haue
 proued before. Ful of wisdom, for he is
 the spirit of counsell and wisdom. Ful of Ezech. 1.20
 all maner of goodnes: He is þ̄ spirit of 21.
 lyfe, the spirit of knowledge, wisdom, & Eia. 11.2.
 vnderstanding, counsel, strength, of the John. 15.17.
 feare of God, of truth, of sanctificatiō, of Rom. 1.4
 iudgement, of adoption, of promise, of Esay. 4.4.
 grace, and loue, ioy, peace, long suffe- Rom. 8.6.
 ring, gētlenes, & goodnes it selfe, sayth- Ephe. 1.17
 fulnes, mekenes, temperancy, be the Heb. 10.29.
 fruites, and gistes of the holy spirit. Gala. 5.16.

Eternal: many things be euerlasting,
 which had their beginning as angelles,
 as the soule of man and other: but they
 are not eternal, for that apertayneth on-
 ly to the maiesty of the deitie. That the
 holy and almighty comforter is eternall
 þ̄ Apostle witnesseth, saying: how much Heb. 9.14
 more shal the blood of Christe who
 thorough the eternal spirit offred him
 selfe without spot to god, purge your
 cōsciēces? He is not contēt to call him
 eternall, but telleth vs also, that Christ
 through þ̄ spirit offered himselfe a slaine

CVI sacrifice for our finnes. And we reade
 Ephe. 1.4. that Christ, before the foundation of
 the world, chose vs.

Therefore the holy comforter who
 was the workmaster thereof, was before
 the foundation of the world, and for as
 much as he was before all, he hath no
 end. For that which is without all begin-
 ning, is also without ending.

God onely is eternall,

The holy ghost is eternall,

Ergo the holy ghost is God.

Iob. 26. 13 Maker of all things: Job telleth that
Psal. 33. 6. God with his spirit garnished the hea-
 uens, vnto whom David agreeth saying

the spirit of his mouth formed all the
 hostes of the. Therefore in the worke
 of creation, Moyses maketh relation of

Gen. 1. 2 him, shewing vs that the spirite of God
 was bozne vpon the waters. Basil, who
 for his great learning was surnamed

Magnus, expoundeth this text of the ho-
 ly ghost, and sayth that his predecessors
 took it so, and **S. Austen** is of the same

minde, and **Philip Melanctho** alloweth
 their interpretation, as I declared be-
 fore. For truly the word spirite can not

signify wynde in that place, the which
 when

when these wordes were spoken, was
 increate. What is ment then by these
 wordes (borne vpon the waters?) Ge-
 rely no blast of winde, but that he sat on
 þ waters, for as þ hen sitting on her eggs
 hatcheth her young ones, so þ holy ghost
 hatcheth all creatures wher there are cal-
 led waters as it is writtē: whē thou let-
 rest thy spirit go forth, they are made,
 so thou renewest the face of the earth.

Psal. 104.
 30.

He that made all thinges is God. Heb. 3.

The holy ghost made all thinges;

Ergo the holy ghost is God.

Job also saith of him: *spiritus diuinus qui
 fecit me*, the diuine spirite who made
 me, cōfessing him both diuine, & his ma-
 ker. And as when we read: *Operum manu
 suarū sunt celi*. The heauens are the

Psal. 21.

workes of thy hand, we acknowledge

Psal. 8. 1. 2.

Christ the maker of the world, which is

Gods hand, so when we read, *Videbo coe-*

Psal. 8. 3.

los tua opera digitorum tuorum, lunam &

stellas quas in fundasti. That is, I will be-

hold the heauens the workmanship of

thy fingers, the moone and the starres

which thou hast made. Let vs acknow-

ledge also the holy ghost Gods finger to

be our maker, for asmuch as the same

maketh

P. iij.

works

The Image

Exod. 15. 1

workes in other places are called the
workes of God. For as when the hand
worketh, the fingers worke also, so the
whole trinitie foyned all things of a co-
fused heap, whose workes be insepara-
ble as I haue proued before. Gouer-
nour of all things: The caticle of Moy-
ses recordeth that he gouerned the con-
gregation of the Israelites. For when
they had passed ouer the sea, they gaue
hartp thanks for their deliuerance to all
the thre persons: to the father, and the
sonne in these wordes. Thy right hand
O lord is glorious in power, thy right
hand hath also dashed the enemies:
and to þ holy ghost, saying: with the spi-
rit of thine anger the water gathered
together as a rock. For Christ is Gods
right hand, and by þ word spirit the holy
ghost is ment, & in that he sayth Lord, he
signifieth the father. Therefore their de-
liuerance is the workmanship of the
whole trinity, which worketh all things
in heauen and earth. But the Prophet
Esay protesteth the gouernaunce of the
holy ghost more playnly, saying: Where
is he who brought the fro the water
of the sea, as a shephcard doth his
flocke?

Esay. 63. 11

flocke? where is he which led Moyses
 by the right hand, with his glorious
 arme? Where is he that led the in the
 deepe, as an horte is led in the playn?
 and he aunswereth: The spirite of the 1. Cor. 12.9
 Lord led them as a tame beast goeth
 in the field, The same spirit gouerneth
 the present congregation, geuing to
 one vitterance of wisdome, to another
 sayth, to another giftes of healing, to
 another power to doe miracles, to
 another phophecy, to another iudge-
 ment of spirites, to another diuerse
 tongues, to another interpretatiō, as
 the Apostle witnesseth, which be necessa-
 ry officies in the Church.

Who gaue Simeon an aunswere that Luke. 2.26.
 he should not see death, befoze he had seen
 our spokesman Iesus Christ? The holy
 ghost. Who leadeth the congregation in
 to all truth: who teacheth vs al verities A.C. 13.2.
 holy ghost. Who commaundeth to sepe-
 rate Paul and Barnabas to the worke
 whereunto he had called them, that is, to
 preach the sweet tidings of the gospel to
 the gentyles? The holy ghost. Who fo-
 biddeth them to preach in Asia: who co- A.C. 10.30.
 maundeth Peter to arise and gette him

A.C. 8. 16.

downe & go with Cornelius seruantes:
 who sent those seruantes vnto Simon
 the Tanners house for Peter: The holy
 ghost. Who monisheth Phillip the dea-
 cō to ioyne himselfe to the chariot of the
 gelded man, which was chamberlain to
 Candace Quene of the Echiopians:
 the holy ghost. Do not these texts proue
 him to gouerne the congregation: to be
 mindeful of both good and euill: Do they
 not deny him to be a creature: doe they
 not fortify him to be the third person in
 the glorious Trinitie, and to be God:
 Yes verely.

All things are gouerned by God,
 The holy ghost gouerneth al things
 Ergo, the holy ghost is God.

Esay. 11. 2.

Knowing all things followeth, & which
 belongeth to the alknowing comforter,
 forasmuch as he is the spirite of know-
 ledge. The Apostle witnesseth that man
 neither by the helpe of his outward sen-
 ses, nor through the gift of reason, can at-
 taine to & vnderstanding of those things
 which are prepared for the chosen. He de-
 nyeth this knowledge to the senses, say-
 ing: *oculus nō videt, neq; auris audit*,
 the eye hath not seen, & the eare hath

1. Cor 2. 9
 & say. 64. 4

not

not heard, for these be the two principal powers: and to all mans reason and wisdom, by these wordes folowynge: *Nemo in cor. &c.* neither hath entred into the hart of man the thyngs. &c. For þe hart is þe place of vnderstanding. Angels also are ignorant of some thyngs, as of the last day & houre, which the Father knoweth onely. But of the holy comforter it is written: the spirite searcheth all thynges, *1. Cor. 2. 10* yea the bottome of Gods secretes. *Marke. 13. 32.*

Paule is not content onely to say this of the spirite, but hee addeth two argumentes prouynge the same. The one is a similitude, that as the spirite of man knoweth the thynges of man: so the spirite of God knoweth the thynges of God, and all thynges bee his, *Ergo*, he knoweth all thynges. His other reason is that the spirituall man through his inspiration discusseth all thynges.

He who knoweth all thynges is God.

The holy Ghost knoweth all thynges.

Ergo, the holy Ghost is God.

The next propertie in my definition belönging to God onely, is to forgeue sin. How proue you that the holy Ghost can doe this: Harken what Christ our mer-

Iohn. 20. 22
23.

cy stock sayth: Receiue the holy ghost: whole sinnes ye remit, they are remitted vnto them. Note that þ^e holy Ghost pardoneth sinne. No man can remit sin, they do onely minister forgiveness in the name of the Father, of the Sonne, and of the holy Ghost: they pray, God pardoneth: they imploy their seruice, remission & mercy commeth from aboue, as I haue declared and proued in my Chapter that God onely forgiveth sinne.

1. Cor. 6. 11

Farthermore, ye are washed (sayth S. Paul) ye are sanctified, ye are iustified by the name of the Lord Iesu, and by the spirit of our god: Ergo, the spirit forgiveth sinne. The Prophet Esay telleth, that one of the Seraphins with a whote coale taken fro the altier with tonges touched his mouth, & his sin was molten away. He meaneth neither chercoale nor sea coale, but the coale of þ^e holy ghost who may be wel called a coale, for he is fier: wherfore þ^e holy ghost doth forgive sinne. No man can deny but þ^e in Baptisme sinnes be forgiven. The holy Ghost by Baptisme doth regenerate vs, & make vs Gods children. For that we should beleue him to be a worker in baptism,

tisme, with the father & the sonne, & bath
of holy Baptisme is commaunded to be mi-
nistred in this name also. And for y^e same
skill it pleased the glorious Trinity, he
should appeare notably at Christes bap-
tising, in the likenesse of a Dove. And as
for Christ, he was not Baptised for any
wytacle of sin, but for our exaple & one-
ly eruditio. Seeing the y^e holy ghost was
a worker in Christes Baptisme, much
more he is a worker at our christenings,
which proueth him to forgeue sinnes.

Math. 3. 17.

God onely forgueeth sinne:

The holy ghost forgueeth sinne,

Ergo, the holy Ghost is God.

To be called vpo & prayed vnto. The
holy ghost is to be prayed vnto, for what
is baptisme, but an inuocation of the fa-
ther, the sonne, and the holy ghost: as all
thre be named, so they all thre heare the
prayer of the Minister, forgeue y^e sinnes
of him which is Christened, & make him
of the child of dānation, the heyre of sal-
uation. That we should faistly and firme-
ly beleue this workemanshyy of y^e whole
Trinity in our Christenings, y^e the thre
persons every one were presēt at Chri-
stes baptising, who had no nede of Bap-
tisme,

Math. 28. 19

Math. 3. 17.

17. 18. 19.

Rom. 8. 26

27.

1. Cor. 12. 9.

Elsy. 113.

Iacob. 1. 5.

Ephe. 3. 20

cisme, I say, but onely for our erredition
 and ensample. The father notifieth him
 selfe in the voyce which sounded, the son
 in mans nature, the aldoing comforter ap-
 peared notably in the likenes of a Dove.
 Why in p likenes of a dove, rather then
 of any other byrde, is declared before.
 How ever p holy ghost both heareth our
 prayers, for he is every where, & he hel-
 peth our infirmities, as the Apostle wit-
 nesseth: Ergo, he is to be prayed unto. A
 gayne faith is his gift, Prophecie is his
 gift, utteraunce, miracles, iudgement,
 toges, healing be his giftes. And truth,
 for he is the spirit of truth, & wisdom,
 counsell, sanctification: life by p same rea-
 son, and love, joy, peace, patience, gentle-
 nes, goodnes, fidelitie, meeknes, tempe-
 rance be his graces & fruites, as is pro-
 ued before: whiche proueth that he is to
 be prayed unto. For the scripture vseth
 this reason to moue vs to pray unto God,
 that he is the geuer of those thyngs that
 are asked, as the Apostle James sayth:
 If any of you lack wisdom, let him aske
 of God which geueth. And Paul: he is
 able to do aboundantly aboue all that
 we aske or thinke. And Christ vseth the
 same

same reason, saying: what soeuer ye aske
in my fathers name, hee will geue it you. If the Papistes can shew, that S.
Paule & the blessed virgin, & other now
being with Christ touching their soules,
& in the earth touchyng their bodyes, do
now geue giftes & graces vnto vs, true-
ly I would pray vnto them to geue me
some. But who is able to proue this out
of the Scriptures? The spirit knoweth
all things, yea þ bottom of gods secrets,
much more the bottome of our hartes,
Ergo, hee is to be prayed vnto. Doth not
he heare our prayers, which commaunded
to separate Paule & Barnabas vnto the
worke, wherunto he had called them?

Paul was called an Apostle by God.

The holy Ghost called Paul.

Ergo, the holy Ghost is God.

It is no trifle to preach, but an earnest
worke & labour, & the labourer & worke
ma is worthy of his wages. The worke
and office of saluation is unrewarded in
Englan, & thought not necessary, which
must needs bring in the vncleane spirite
of ignorance agayne. Therefore let vs
pray to þ holy spirit to amed it, & to sepa-
rat mo Paules to this honorable worke

and

Preaching
unrewar-
ded.

& office. It is a cōmon saying, *Honos alit artes*, rewarde norish artes, and Magistrates are ordeined of God to mayntaine knowledge, to destroy ignoraunce and sinne. I would wish that preachers were sent abroad into the countrey, as well as to Cities, & great Townes for they are the hope of Christ as well as others. And that as Christ disputed in y^e temple, & Stephen with the Libertines and Alexandrines. And Paule when hee went a preaching disputed in y^e audience of the people, agaynst those that would not heare the truth, at Athens with Philosophers, & at Epheſus and other places: that so now euery preacher which is knowen to be groundly learned and separate to this office, whē he cōmeth to any Parish which hath a Popish Person or Curate, that he would haue authoritie to examine thē in the Sacramētes, & other principal matters, & that they either acknowledge y^e truth before their parishes or els be cōpelled to say their conscience and knowledge in open disputatiō with the preacher so that the Church wardens of euery Parish be ouersēers of the same for auoydying of tumult & disturbance. By
this

Luke. 2. 24.
Act. 6. 9.

Act. 17. 17
Act. 18. 11.
12. 13.

this meanes Papists and others should best be won, and overcome, and the people should learne more of one disputation then in x. Sermons. Farther, if there be any suspected to be an Anabaptist in the sayd Parishes, I would to God wel learned Preachers were authorised to compell & call such to render accompt of their sayth before the whole Parithe, and if it were found Anabaptisticall, that þe preacher enter disputation with him, and openly conuince him, by the scriptures & elder fathers, & if he remayne obstinate, the same preacher to excommunicate him, and then to meddle no farther with him, but geue knowledge therof to the tēporall Magistrates, which for euill considerations may punish him with imprisonment, death or otherwise, as their wisdomes shall iudge most meete for a ciuile quietnes & a godly order. Now both papistes, & Anabaptistes complayne þe they are put to silence, & the people haue more affiance in their silence, then in the preachers, & do thinke þe they could perswade & proue their matters, if they might be suffered. But if this way were taken, it would appeare most euident that all their

doctrine were builded on the sand, not on the rocke. There bee many discrete and sober well learned preachers both in all the elder fathers, and in y^e Scriptures, whiche if this way were taken o^r any other like, would cōfound all heretickes, and beate downe Papistry, and discourage the best learned of them, and perswade the people after an other sort then is done yet. Thus did the Apostles, thus did the elder fathers, as Ambrose, Hierome, Augustine & others, as appeareth of their workes, whiche be either Sermons to the people, lessons, homelies, o^r disputatiōs agaynst heretickes. Now if a preacher come & preach in a Parish in the cōntrey, if the Parson, Vicar, o^r Curate, be of a corrupt iudgemēt, as y^e most deale be, by reason of the dayly cōpany & familiaritie y^e they haue with their Parish, they do discredit the preacher when he is gone, & marre all y^e hee hath done, whiche they neither could, ne durst iustifie befoze his face. Therefore I would it were remedied this way o^r some other: namely if they be married men, then they will flāuder them, rayle on them, frump them: yea some noble & spirituall Lords had

had rather receiue idle sodomites & vnm
 Priestes to their Chaplaines, the married
 preachers. They think it vnnete & such
 should be colligeneres: nay it is vnnete
 y^e your chaplaines should be prebendaries
 in cathedral colledges, deanes, archdea-
 cons, suffraganes, & lyue so idely as they
 do: and you which keepe them be guilty of
 theire negligēce, do oppresse and rob the
 people of the word of God, & finde your
 seruantes of their costes. It is vnnete
 for the kynges chapleines, and Anniers
 to be absent from these colledges, out of
 which they haue great liuynges, & to do
 no good in the countrey about. It is not
 vnnete for married Priestes, present in
 y^e colledges, & doing their duties to haue
 their liuyngs. I would y^e kings maiestie
 would geue his chapleyns sufficient wa-
 ges, and bynde them to read a lecture of
 diuinitie euery day, or thise a weeke in
 his hall: it were a noble order for a kings
 house to be a schoole of diuinity, and god-
 ly example to all Lordes spirituall & tē-
 porall, then they should be as Esay cal-
 leth them, true nurses of religio. If such
 as be married were allowed their wages
 and charyng to their owne houses, and

None resi-
 dence in
 Chaplains.

Esay. 45.

Augustine.

Psal. 83.
Ind. 7.

bound by some statutes to preach on ho-
ly dayes in the countrey about, it were
much better then it hath bene, or is, and
yet neuertheless such as be single might
keepe a cōmon table, & a cōmon hall, for
all shall not marry no more then they doe
out of colleges. They should not liue idle
ly as they haue done and do, for Paules
rule is, þe which laboureth not, ought
not to eate. And Saint Augustine in his
booke entituled *De opera monachoru*, cry-
eth out agaynst idle collegeners. Were
not this a better reformation, then to
suppresse & put downe colleges? O ly-
uyng God, this is a straunge kynde of
surgery, & a straunge reformation, to
swepe thynges away, to make that pri-
uate which was common. Well Dauid
sayth that God will make them like to
Sisera and Iabin, like vnto Oreb and
Zeb, which haue the houses of God in
possession, he will roote out their ge-
neration, euen to the pisser agaynst
the wall. I speake not this of the Uni-
uersities, but of Cathedral Colleges
and other, in which be sufficient lyuings
to mainteine manye mē. But to returne
to our matter, like *philosophus* may be
made

made of other matters as that
 ... God deliuered the childre of Israell frō
 ... the Egypciall bondage: Deuter. 10. 36
 ... The holy Ghost was their deliuerer: 2. Cor.
 ... 12. 13. Ergo, the holy Ghost is God.
 If we ponder the circumstance diligently,
 we shall find that Peter prayed vnto the
 holy Ghost whē he fell into a trance and
 saw heauen open in Symō the tanners
 house. He prayeth to him & sayth: What
 god hath closed, make a boy not comō
 for it is written, there came a voyce to
 Peter: arise, kil and eate, & he sayd, god
 forbid Lord. But the holy Ghost is he
 who cleanse, for he fell suddenly upon the
 Gentils to cleanse them, & he is called wa-
 ter & a floud for the same skill: Ergo, he
 prayed to the holy ghost. It is to be sup-
 posed that Peter prayed vnto hym, who
 answereth & considereth how in a trance
 to go to Cornelius, but it is written that
 the spirit comāundeth him, Ergo, he
 prayed to the spirit. Also the spirit sent
 Cornelius seruantes vnto Peter, for he
 sayth vnto him, goe with the & doubt
 not for I haue sent them. Therefore it
 is probable & Cornelius also prayd vnto

Peter pray-
 eth to the
 holy spirit.

Acts. 10. 15

Acts. 15.

the

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the spirite, albeit he knew him not well
for his requestes were graunted of him.
Whereouer the holy comforter hath a tem-
ple, not of stone or wood, but far more ho-
norable, the bodies of the cleare & chosen
for which Christ dyed, as it is written:
your bodies are the temple of the ho-
ly ghost which is in you, whom you
haue of God, & ye are not your owne,
for ye are dearly bought, therefore
glorifie god in your bodies. Let both
geueth him a temple, & calleth him God,
& is he not to be prayed vnto & honored?
That the holy ghost is true God, vnto
whom temples are erected & builded, the A-
postles of Christ declareth with playne
wordes. Ananias (sayth Peter) how is
it that Sathas hath filled thine hart to
lye vnto the holy ghost? and he addeth,
thou hast adored god vnto me, but vnto
God. For the holy ghost is God, so John
calleth Christ the true God. *Qui est ve-
rus Deus, & uis uerba.* He is very god,
and euerglasting life. And seeing there is
but one God, the three persons are that
one God, which is onely to be prayed vnto,
to be worshipped, & to whom we should
devote, both the temple of our bodies,

and

and

and

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and all temples of wood, stone, or other stuffe, and to no Saines departed, to no aungels or archaungels, for then we honour them which is Idolatry & robbery. God onely hath a temple, Temples are to bee dedicated to god onely.

The holy Ghost hath a temple,

Ergo, the holy Ghost is God. To be honored: Nothing is to be honored but God onely: for it is writtē: *Serviumus creaturam potius quā creatori, qui est Deus benedictus in secula.* Rom. 1. 25.

They worshipped and served the creature, more than the maker, which is God blessed for evermore. Hee both monisheth us to serve God onely, and reproveth such as honour creatures. Now that the holy Ghost is to bee served and honored, the same Apostle witnesseth saying: beware of dagges beware of evil workers, beware of dissentiō, for we are Circumcision, serving the spirite which is God. Loe Paulie confesseth him selfe to be the servant of the spirite. Some do read here *Spiritu Deū colimus*, serving God in spirite, but the Greke text discusseth the interpretation to be false which is, *Spiritu Deū servamus*, that is to say worshipping the spirite, which spirite

Phil. 3. 3.

The holy Ghost The Image is Gods

1. Cor. 14.
 23.

is Gods. If Paule had meant, *Quo spiritu*
Dei colebant, that they in spirit ferued
 God, he woulde haue sayd, *in spiritu*,
 as he sayd in þe same place, *reioyding in*
 Christ and not trustyng in flesh. For þe
 holy ghost is to be worshipped, he de-
 clareth also sayng: If all do prophesy,
 and there come in one that beleeueth
 not, or one vnlerned he is rebuked of
 all men, and is iudged of euery man,
 and the secrets of his hart opened, and
 he falleth down on his face and wor-
 shippeth God sayng, that God is in
 you in deed. But he who speaketh in them
 thus the holy ghost, of whos prophetic co-
 mings, & of whom it is written: *Non estis*
qui loquimini, sed Spiritus patris qui
loquitur in vobis. It is not you whiche
 speake, but the spirit of my Father
 which speaketh in you. Wherefore whē
 they fall downe also worshyp him which
 is in them, they worshyp the holy ghost.
 If the swete fete of our saviour Christ
 be to be honored, as we are commaunded,
Adorare scabellum pedis meorum, worshyp
 the footstole of my feete, the which is
 ioyned in unitie of person to þe diuine na-
 ture

Psal. 99. 5.
 Christes
 fete is to
 bee wor-
 shipped.

ture and promoted to the company and
 felowshipp of p^r deitie, without all doubt
 the alknowing cōforter is to be honoied;
 of whō this flesh was cōcelued. For by p^r
 footeſtole, earth is vnderſtanded as it is
 writtē. Heauen is my ſeat, & the earth
 is the ſtoole of my ſcete; & by p^r earth,
 Chriſtes fleſh is meant. To worſhip any
 other earth, is Idolatry: and well may
 his fleſh be called ſo, for all fleſh is earth.
 The Arrians deny that the holy ghoſt is
 to be ſerued, becauſe Iohn writeth: The
 houſe now is, whē true worſhippers
 ſhall honor the Father in ſpirit, and
 truth, for ſuch the father ſeeketh to
 worſhip him. God is a ſpirit, and they
 that worſhup him, muſt worſhip hym
 in ſpirit and in truth. If they deny the
 holy ghoſt to be honoied, becauſe the E-
 uangelift doth not ſay, the ſpirit is to be
 honoied, but God muſt be honoied in
 ſpirit, they muſt deny likewiſe, that
 Chriſt is to be honoied, becauſe he ſayth
 that God muſt be worſhupped in truth,
 for Chriſt ſayth, I am truth.
 God onely is to be ſerued,
 The holy Ghoſt is to be ſerued,
 Ege, the holy Ghoſt is God.

An Obie-
tion.

Iohn. 4. 24.

The An-
ſwere.

Iohn. 14. 6.

Iustifying vs: Paule proueth the spirite to be a iustifier, saying: ye are washed, ye are sanctified, ye are iustified by the name of the Lord, and by the spirit of our God almightie: this belongeth to the cōforter, for he is the finger of God, or els the finger of God is weak, thē is some impotēcie in his hād, in Christ: for whatsoeuer the hand doth, that doth the finger also. But ~~Salpmō~~ calleth ~~h~~ holy ghost, ~~παντοδυναμον καὶ παντοχρονον~~, that is, *omnipotent & omniscium*, almighty, and alknowyng. He is the Lord of nature, & therfore he can do what him lyst, as Christ and the Father can.

God onely is almightie,

The holy Ghost is almighty,

Ergo, the holy Ghost is God.

These ~~Sillogismes~~ & brief Argumētes may bee profitable helpers for ~~h~~ vnlearned, as it were with a thort dagger to dispatch and slea ~~h~~ blasphemous heresie of ~~h~~ Arrians. I could dilate these things into a long Volume if I would, but my purpose is not at this present to write a defence of God, but an Image, I doe instruct a begynner, not a Diuine, I doe arme a yong soldour to sayth & belief,

not

not an olde worne champion to battayle
and fight. Hereafter when I shall see oc-
casion, I will put forth a defence with a
confutation and answers to chierary rea-
sons. Now I have proued out of y^e store-
house of the scripture, that there is but
one definition of the father, of the sonne,
and of the holy ghost, whereof it must
needs follow, that they are but one God.

*All things that agree in definition, agree
in essence and nature.*

*The father, the sonne, and the holy ghost,
haue one definition.*

Ergo, they haue one essence and nature.

This doctrine destroueth al the doctrine
of the Arrians, and proueth them cōsub-
stantiall. But me thinke I heare some
Patripassiā replie, that if they agree in
the definition, they are confounded, and
are one person. They agree in the defini-
tiō of God, not in the definition of pater-
nitie, or of a sonne, or of a holy ghost, for
neither Christ is the father, nor the al-
mightie, and a knowing comforter is
Christ, they be thre vnconfounded and
yet one God and Lord.

O God of our fathers, and Lord of mer-
cies, thou that hast made all things with
thy

Wised. 9. 1.

Esay. 11. 3.
Iohn. 14.
26.

thy word, and ordained man thorough
thy wisdom, that he should haue domi-
nion and lordshippe ouer thy creatures,
which thou hast made, and hast willed
thy angels to minister vnto him, that he
should order the world according to e-
quitie & righteousness, & erecte iudge-
ment with a true hart, geue to all thy peo-
ple wisdom, which is ouer about thy seat
endue the with the spirit of knowledge,
of counsell, and vnderstanding, as thou
diddest promise by thy sweet sonne, that
he should leade the into all truely, for we
are thy seruantes, and thy handma-
dens, the workes of thy fingers.

¶ O send him one of thy holy hea-
uens, and from the throne of thy maiesty, that
he may gouerne vs, that we may know
what is acceptable in thy sight. For he
knoweth and vnderstandeth all thinges,
and can leade vs soberly in al our workes,
and preserue and cōserue vs in his pow-
er, so shall our workes be acceptable.

¶ For what man is he, that may know
the counsell of God, or who can thinke
what the will of God is. The thoughtes
of miserable men are miserable, and our
sins are as the barres of our way. And why?

gdi

our

our vnderstanding and spirite is depref-
sed with the grolle lumpe and dungeon
of the corruptible body: our tyme is but
a space, and thort, very hardly ca we dis-
cerne the thinges that are vpon earth, &
great labour haue we, or we can finde
thinges which are before our eyes. And
will then like out the grounde of the
thinges that are done in heauen.

Oh howe who can haue knowledge of
thy vnderstanding and meanyng, except
thou geue wisdom, and send thy holy
ghost to adoue, to reforme and reuerse
the wayes of them which are vpon earth,
that we may learne the thinges that are
pleasante vnto thee, and to lile loking
one with another, euery man being con-
tent with his owne vocacion, and follow
the same, be preserued through milchom.
Grant this, God, for thy sonnes sake
Iesus Christ our spokeshman and aduo-
cate, to whome with thee and the ho-
ly spirit, be all prayse, wor-
ship, honour, rule, to the endles
glorie, giuing now in our dayes,
and all thyng that is good and true.

Herelies confuted

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in this booke.

Against the heresie of trasub-
stantiation, and corporall or
locall presence. Chap. 7. fol. 21

Against the Anthropomorphi-
tes, otherwise named humani-
formis, which suppose God to
be of corporall forme and shape.
chap. 7. fol. 17

Against popish and outward
priesthode and the sacrifice of
the masse. chap. 8. fol. 23. 24. 25

Against the Iulianistes, which
thinke that for some considera-
tion to meete lying is not for-
bidden. chap. 3. fol. 13

Against the Originists, which
say that all men and women,
and devils also at length shal
be saved. chap. 10. fol. 41

Against the Epicures, which
thinke that God is rested the
seventh day fro all his workes
that

that no to he worketh no more.

chap. 15. fol. 53

¶ Agaynst Astrologers, that think
all things are gouerned by fate
and destinie, and by the influ-
ence and mouing of the stars.

chap. 15. fol. 61

¶ Agaynst such as think that we
through loue or forgetting of o-
ther, deserue remission of our
misdeedes. chap. 17. fol. 76. 77

¶ Agaynst our late Anabaptistes,
and Donatistes, which teach
that euill ministers can not
Chrysten, lose, and binde. chap.

17. fol. 80. 81

¶ Agaynst Peters p[ri]macie. cha.

17. fol. 78. 79.

¶ Agaynst the late Anabaptistes,
and Nouatians, which deny those
that fall after Baptisme, to be
reouerable. chap. 18. fol. 91. 92

¶ Agaynst the Patripassians, and
Sabellians, whiche confounde

the

the

the father, Christ, and the holy
spirit, saying that they be three
names and one thing. chap. 21

fol. 98
¶ Agaynst our late Englishe Sa-
duces, and Libertines, whiche
deny the almighty comforter
to be a substance, and holde
that he is a godly inspiration.
chap. 24. fol. 111

¶ Agaynst the same Libertines, &
Saduces, which make the wip-
learned people beleue, & good
Angels are nothing else then
good motions, and that he is
nothing but a tormenting con-
science, and that a ioyfull, quiet,
and mery conscience is heauē.
chap. 24. fol. 112

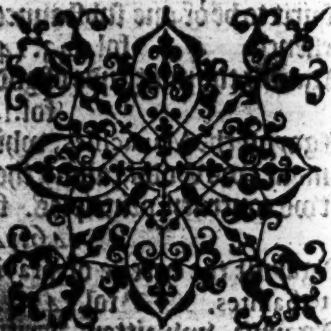
¶ Agaynst the damnable opinion,
that the deuill is nothing but
a filthy affliction comming of
the flesh, and that all euill spi-
rites are carnall motions, and

- sensuall lustes. fol. 117. 118.
 ¶ Against the assertion of the Ar-
 rians, that Christ tooke vpon
 him our fleshe, but not a soule
 also. fol. 121
 ¶ Against the damnable opiniō
 of late Anabaptist, which de-
 nyed that Christ tooke his hu-
 manitie of the blessed virgin
 chap. 25. fol. 121. 122. 123
 ¶ Against the Arrians that deny
 the father, Christ, and the holy
 spirit to be of one substance &
 essence. fol. 143. 144
 ¶ Against the multitude of gods.
 fol. 145
 ¶ Against the Manachies, which
 make two Gods, calling them
 two contrary principles. fol.
 146. 147
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 to Saintes. fol. 147. 148
 ¶ Against vnwritten verities.
 fol. 101.



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Elemeint Cabroff

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